



UNITY IN DIVERSITY

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Nund Rishi

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Translated and Introduction

By

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J & K ACADEMY OF ART, CULTURE AND LANGUAGES
SRINAGAR

1984

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Languages, Srinagar

Year of Publication, 1984

Printed at Photo Litho Works, Delhi-32.

CHIEF MINISTER
JAMMU AND KASHMIR

Message

I am glad to know that Mr. B.N. Parimoo has written a book on the life and poetry of Hazrat-i-Sheikh Noor-ud-Din Reshi in English entitled 'Unity in Diversity'. The very title of the book sums up the quint-essence of the wide-ranging sayings of the great Sufi and Saint-poet. His mystic expressions constitute a shining chapter in the history of Kashmiri literature. His 'Shurakhs' overflow with purity of spiritual thought which are recited with much reverence by all Kashmiris irrespective of their faith and beliefs. Sheikh-ul-Alam's universal message and his vission are, therefore, the best examples of the common cultural heritage of Kashmiri people.

I send my sincere best wishes for the success of this book.

Sd/-
(S.M. ABDULLAH)

Jammu-Tawi,
February 24, 1980.

Foreword

One of the most popular, significant and picturesque epithetes of the Hero of this book, Nund Rishi, is 'Standard Bearer of Kashmir'. This is a very meaningful metaphor, which enshrines in itself a very subtle but fierce struggle to save the ethos of Kashmir at a turbulent time. Islam had pierced the strong ring of mountains which so zealously guard it, towards the beginning of 8th century of Christian era and histories record that a native ruler of Laltadityas' calibre had to forgo alliance with distant Chinese to stem this rising tide. History ultimately saw that the onslaught of fresh and forceful ideas which Islam at that time represented, proved two strong and Kashmir was over whelmed. This needs to be emphasized that this was a peaceful, bloodless and apparently silent revolution. To quote R.L. Stein, the erudite compiler of Kalhana's "Rajatarangini.

"Islam made its way into Kashmir not by forcible

-conquest but by gradual conversion". Islam had so took over the whole system in Kashmir that when Rinchina, (1320-1322 A.D.) King from the land of lamas, was called upon to adopt a new faith, he opted for Islam, which essentially was a political decision and was the result of a calculated survey of the interplay of political forces at that time. Nund Rishi was born against this back-drop. After the first impact of Islam, missionaries from Central Asia had emerged on the scene. Imbued with the catholicity of the new faith, they besides other aspects, emphasized its external manifestation also. This amounted to a cultural shock. Nund Rishi saw the essence of the conflict. He was a great exponent of Islamic tenets but, at the same time, saw the futility of attacking Kashmir's traditional way of life. Thus he founded the 'Rishi Cult', which essentially is a wonderful attempt at synthesis, Nund Rishi's approach was more down to earth and it not only made impact of new culture more soft and meaningful, but also guaranteed the continuance of very Kashmiri way of life. He certainly was not for statusquo but was keen that kashmiris should not suffer from a sense of inferiority. This fact was appreciated by the most enthusiastic missionaries also and the formally issued a letter of endowment recognizing his piety, sincerity and wisdom. Even the great saint himself exclaimed

"I broke the sword and forged sickles out of it"

Although his senior contemporary and guiding-

light, Lal Ded, had at the beginning of this clash, exclaimed almost in awe.

“One who raiseth a sword, is the keeper of the Raj”

Nund Rishi was an intelectual besides being a deeply religious person. His verses are a testimony to his perception and analytical mind. Even though his general tone is didactic, instances of luminant poetic gems are not un-common in his shrufs (Shaloks). He has many common points with great exponents of Bakhti movement like Bhagat Kabir etc. but it is rather a lapse of first order that he is not so well-known outside the fold of Kashmiri speaking people. That perhaps was one of the reason that when during his Hexa Centenary Celeberations in 1978 we approached the Central Post and Telegraphs, Ministry to issue a commorative stamp in his honour, they quietly avoided us.

The Academy has done its bit to desciminate the teachings and tenets of the great sage. His selected ver-
ses have already been published to English, Punjabi, Dogri and Hindi. We are very happy to publish this work by Prof. B.N. Parimoo, who has done a good job to render Nund Rishi in English, besides presenting him in his time frame and cultural milleau. This book should have seen the light of the day in 1979 itself, but for some personal considerations of the compiler, We fondly hope that this book will create a better apprecia-
tion of Nund Rish's contribution and stature as a re-

markable, cultural figure in English knowing circles. In fact if Kashmir as a unique cultural entity is to be understood, it is a pre-requisite to read Nund Rishi and to know about his multi-dimentional attainments.

Srinagar,
November 12, 1984

Mohammad Yusuf Taing
Secretary

Introduction

The literary history of Kashmir dates back to the hoary past. There are extant impressive peaks of Sanskrit scholarship and profound Meta-physical philosophy. Though accessible to a stalwart scholar, by and large they remain enveloped in a Classical and Mediaeval haze. Quite understandably, they are beyond the scope of the school boys. Below these august heights become visible, through the binoculars of research, figures of various statures, following one another less closely. Among these, it is necessary to take note of Shitikantha of the 13th century whose MAHANAI PRAKASH is a landmark of significance in Kashmiri literature. But, as it is written in Apa-bhransa (corrupted form of Sanskrit and Prakrit dialects), it remains a hidden treasure for us. So also is the case with Maheshwaranand's MAHARTH MANJARI written in Pra:krit of the times. As the haze clears at the foothills, there stand out two spiritual geniuses—Lalla-ded and Kunda-Ryosh—who may well be called the precursors and founders of the modern literary Renaissance in Kashmir. The use of modern Kashmiri language as the vehicle of creative literature, exalted thought and artistic expression begins with them. They take their position, historically, by the turn of the second

quarter of the 14th century, A.D. With their poetry of spiritual enlightenment and moral didacticism, Kashmiri language comes to its own. For the first time, it becomes the means of communication between the saint, seer and scholar, on the one hand, and the man in the street, on the other.

Lalla-ded and Sheikh Noor-ud-Din Rishi (alias Nunda-Ryosh) have come down to us, over the centuries, as apostles of true knowledge. They had a message to give and could not, perhaps, help singing as an inspired compulsion. They touch the deepest cords of human sensibility. It is not for nothing that we recite the VAKHS of Lalla-ded and the SHRUKS (shlokas) of the Sheikh with gusto and feeling. The meaning comes home, mixes with the blood and becomes part and parcel of our being. A cultural rejuvenation takes place.

The hall-mark of this culture has been the spiritual approach to problems of life. It is humane and cosmopolitan in essence. Breadth of outlook being its characteristic quality, great store is laid down upon the ethical view of human conduct. Social relationship is judged from a wider angle and a moral plane. Higher powers are recognized and firm faith is evinced in the Divine dispensation of human affairs. Freedom from narrow grooves of prejudice is the peculiar badge of this way of life. The connotation of 'religion' becomes more comprehensive. It encompasses the Universal Spirit, the attainment of which becomes the goal of life. It has its roots firm in the conviction that life is a means to an

end, not an end in itself. "Kya:h zyu:num samsa:ras zeth?" (What have I earned by my birth in the world?) is the refrain of the song of life. The earnings are not reckoned in terms of temporal currency but in terms of spiritual bliss and God's grace attained in this world and the "hereafter". World is deemed but a playfield where we have our time of fun and frolic, of our allotted sunshine and rain. But, however absorbing the world may be, we are warned not to forget our eternal "Home", the blessed presence of God. Thus the goal is defined. Lalla-ded calls it *Mukti* or release from the bondage of the cycle of birth and death, by spiritual evolution and reabsorption in Him who is the source of all existence. The Sheikh speaks of, everlasting bliss in Heaven, as a result of good deeds and the religious way of life in the world.

The strongest plank of this faith is the assurance that the goal is attainable by anybody who observes a certain code of conduct and adopts the path, scrupulously avoiding the waylayers, viz., inordinate greed, attachment to wordly goods, anger, pride and conceit. Contentment, abstemiousness, piety and renunciation are the four pillars on which stands the balcony commanding the vista of spiritual success. The saint-poets have shown the path. Their poetry leaves an indelible mark on our pattern of thought. It serves as a beaconlight and shows us the way how to make the best use of this all too important, though transitory, human life.

The poetry of Lalla-ded has been translated and com-

mented upon in detail in a separate book entitled "THE ASCENT OF SELF". The purpose of the present volume is to revitalize our culture and bring the message of the Sheikh within the province of knowledge of our younger generation, in particular, which is being swayed off its feet by the fast winds of the so called modern life. It is the need of the hour to remind ourselves that we have a rich cultural heritage which we have, more or less, lost sight of. The wholly materialistic outlook is lopsided and gives birth to intellectually dwarfed and psychologically maladjusted personalities. It leaves many questions unanswered and present the scheme of life as hollow and purposeless. It is a fact, accepted on all hands, that the latest trend in the West is to look up to the East for remedies for their psychological malaise produced by the surfeit of material well-being. Under the modern conditions of highly Sophisticated scientific advancement, it becomes all the more necessary, on the one hand, to raise strong bulwarks against intellectual disillusionment, which is upsetting the balance of life in the West, and on the other hand, to expose to scientific enquiry the mysteries of human experience. The bland yet categorical assertions like "Bihith sa:l korum aki a:na tai",¹ or "Ada boh votus La:maka:n", or "Ada suy dyu:nthum boh na

1. See text. v. 129. "And sitting (at a place) I roamed (the universe) in a trice."
2. Ibid. v. 130. "So was the Spaceless realized by me".

'kunei',¹ etc. do need an unbiased and spiritually motivated understanding. It may not be fair and wise to brush the statements aside as "deserving no credence", simply because the "world is too much us". Our god-men have been persons of established preternatural insight, and high time it is to sift their experiences and benefit by whatever of genuine gold we come upon.

The field of knowledge is boundless. An attempt has been made at bringing to limelight the exalted verse of Sheikh Noor-ud-Din Rishi, which has so far remained confined to moth-eaten Manuscripts, published or unpublished Noor-Na:mas and Rishi-Na:mas (mostly in Persian), Written on hand-made Kashmiri paper by ardent admirers of the Sheikh, during the last six centuries, and relegated to the obscure archives of the Research Manuscript Library at Srinagar, or kept away from public gaze as precious private possessions by devotees who would not be persuaded to part with them at any cost.

No doubt, laudable attempts have been made, for the benefit of the people, by some publishers in Srinagar, to bring out, in pamphlet form, the verfes of Sheikh Noor-un-Din Rishi [unannotated]. But these are at best only cut pieces. Of late, a current has been a foot to bring out monographs of the saint-poets of Kashmir. The

1. Ibid. v. 131. "Lo! I found Him all-pervading
and myself naught."

Sheikh's verses too have been published by the Academy of Art, Culture and Languages, Srinagar, in the officially adopted and recognized Kashmiri script. It is a valuable contribution in this direction, but the verses are ill-assorted and adequate justice has not been done in the form of providing foot-notes so as to enable the reader to understand the verses properly. In a published Kashmiri edition of the poetry of the Sheikh in a book-form, entitled AYINA-I-HAQ, Mr. Asad Allah Afaqi has done useful work. But this book too happens to be without any aids to comprehension of the Sheik's language today. It struck me, therefore, that there was a crying need for a comprehensive English edition with exhaustive notes and relevant comments. It was to this end in view that I applied myself to preparing the present volume. It is a humble attempt at bringing the Sheikh's message to the people and I trust it will be appreciated by them in general and the lovers of the Sheikh as a saint and as a poet and the lovers of Kashmiri language, in particular.

The fourteenth-century Kashmiri appears to have had a strong base of Sanskrit. Adapted to Kashmiri dialect (Prakrit), Sanskrit words seem to have got warped out of shape by natural laws of linguistics. At the hands of the scribes of the later times, when Persian and Arabic had made a preponderant impact on the Kashmiri language and when the use of Sanskrit, as a spoken language, had gone out of vogue, the Sanskrit words in use at the time of the Sheikh appear to have been, not infrequently, distorted almost beyond recognition, particu-

larly as they were set down in the Persian script unadapted to Kashmiri. Consequently, it creates a great difficulty in the smooth and easy reading of these manuscripts to day. Furthermore, the verses are written without regard to the distinctions between consonantal sounds of ك k and گ g, ت t and ڈ d, ٹ t and ٿ th, ڏ d and ڻ ڏ d, etc.

Thus the difficulties are multiplied. There are other stumbling blocks in the way of reader of these manuscripts. There are no phonetic symbols for Kashmiri *ts* and *tsh*, nor are there any diacritical marks or signs for the rich variety of inflexions of Kashmiri vowel sounds. One example may suffice to illustrate the point. The lines which should read as :

*Gali ta mendi ma:rim handi
Methen menden korum a:ha:r.*

have been written as:

[If anything, the couplet throws light on the enormity of difficulty a translator has to face. Reading the manuscripts aright has been a Herculean task. The work involved is not simply a case of textual emendation: one has go to be, so to say, in possession of the sixth sense to arrive at the correct reading. No wonder, therefore, that earlier attempts have been incomplete and haphazard. And I may not be so presumtuous as to arrogate to myself the position of infalibility and perfection. I too have had to leave out, here and there, lines and sometimes even a whole stanza, under compelling circumstances where the language of the manuscript defied decipherment. These gaps have been indicated by asterisks.

Insertions made, in order to clarify thought or for grammatical or syntactic purposes, have been placed in translated lines witin brackets [].

Each poem falls under a separate section and has been given a title appropriate to its theme. The titles are entirely my contributions.

Sanskrit, Persian or Arabic origin of the Kashmiri words in the text has been indicated by (S), (P) and ((A)) in the foot-notes, and obscur vocabulary and thought made clear wherever found necessary. The foot-notes thus provide a glossary to the languge of the Sheikh's poetry.

The poetry of the Sheikh has been dovetailed with the

main fabric of his interesting, adventurous saintly life, as given in the manuscripts used for this work and as corroborated by tradition. The life-events of the Sheikh form an inalienable background to his rich, didactic poetry. The main sources of this book have been:

1. An old manuscript on Kashmiri paper by MIR ABDULLAH (Mutvatni Kashmir)—transcribed 1256 Hijri, (private possession)
2. M/S Rishi Nama Ambar—1223 Hijri transcribed in 1228 H, Acc. No. 48 R&P Library, Sgr.
3. Two anonymous manuscripts of Noor-Namas (private possession)
4. Noor-Nama M/S by Baba Nasib-ud-Din Gazi (Kashmiri (Acc. No. 53 R&P Library, Srinagar.
5. Rishi Nama by Baba Kamal-ud-Din, (in poetry) MS. Acc. No: 668, R& P Library, Srinagar.
6. Aayina Haq by Asad-Ullah Afaqi, Chrari Sherif, Kashmir.

As to the rendering of the verses into English, attempt has been made to keep as close to the original as could be done within the limitations of translation. Particular care has been taken to avoid the temptation of running into flights of imagination of and substitution one's own thought for the Sheikh's; and, to steer clear of this pitfall, the rendering has been done in prose. About Sir Richard Jebb's translation of Sopnecles, Sir George Young says

that it is "unsurpassable for purpose of study side by side with the Greek, by those who are learning the language, but can hardly rank, and was never put forward by the author English literature." The present work too, I humbly admit, may not be regarded as an English work, since it was never meant to be one. The aim has been wholly and solely to render service to the Kashmiri language and to the readers who benefit by the thought provoking, morally edifying and spiritually ennobling poetry of Sheikh Noor-ud-Din Rishi alias Nunda Riosh who has become popular as Sheikh-ul-'Alam and Alamdari-Kashmir, out of great veneration and faith. I shall deem it an achievement if this book helps the English knowing world to have a dive into the spiritual and mystical depths of Kashmir and pick up pearls so long submerged under waters of Time.

*AIDS TO READING OF KASHMIRI TEXT GIVEN IN
THE ROMAN SCRIPT*

Vowel Sounds:

- a as the 'u' sound in but, cut.
- a: as the 'a' sound in father.
- a as the first sound in 'about', 'abound'
- a: as the sound in 'bird', 'curd'.
- i as the sound in 'in', 'it'.
- i: elongated sound of 'i', as in sea, see.
- e as in 'set', met, pet.
- o short sound as in 'hot', 'pot'.
- o: elongated sound of o, as in sort, fort.
- u short sound as in book, cook, hook.
- u: elongated sound of u, as in room, moon.
- a,
- a,,

Diphthong:

- ei as the sound in 'say', 'may', 'pay'.
- ai as in lie, my, tie.
- va as the sound of w in what.

Consonants:

- t
- t̪
- th
- d
- d̪
- ts
- tsh
- ch
- chh

Kashmiri Sounds

akh	اکھ = ۱
a:s	اَس = ۷
achh	اُچھ = ۱
ma:j	ماج - را ج = ۹
i	رکھ = ۱
i:	میل = ای
e	کھین = ب
o	ھوٹ = لوٹ
o:	او = اوس
u	وُٹ = پھٹ
u:	اوٹنٹھ = تروٹھ
a,	تھ = ۲
a,,	تھ = ۳
ei	گھڑھ - ڈھ = ۴
ai	کھے - لے = ۵
va	خوہدا - وہستہ - کوہر = ۶
t	ت
t̪	ٹ
th	ڈھ
d	د
d̪	ڈ
ts	ت
tsh	ش
-ch	چ
chh	چھ

卷之三十一

Acknowledgements

I record my indebtedness to Shri Motilal Saqi, Academy of Arts, Culture and Languages, Srinagar, for making available two rare manuscripts on the life and poetry of Sheikh Noor-ud-Din Reshi.

To late Professor S.K. Toshakhani, Chief editor of the Kashmiri Dictionary, Academy of Arts, Culture and Languages, Srinagar, who permitted me unstinted use of the various dictionaries available in the Dictionary Section of the Academy. I freely drew upon his linguistic acumen; read to him some parts of the manuscript and benefited by his valuable suggestions.

To Mr. Ghulam Rasool, in charge of the Persian and Kashmiri Manuscript Section of the Research and Publication Library, Srinagar, helped me with several Noor-Namas and Reshi-Namas of the Library and, when need arose, read to me some Persian texts.

Last but not least, I must record my sincere thanks to the Academy of Arts, Culture and Languages, Jammu and Kashmir State, Srinagar, who so kindly undertook to bring out this book as their publication.

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THE ONE TRUE LIGHT¹

The lamps are different, but the light is the same:
it comes from beyond.
If thou keep looking at the lamp, thou art lost:
for thence arises the appearance of number and
plurality.
Fix thy gaze upon the Light, and thou art delivered
from dualism inherent in the finite body.

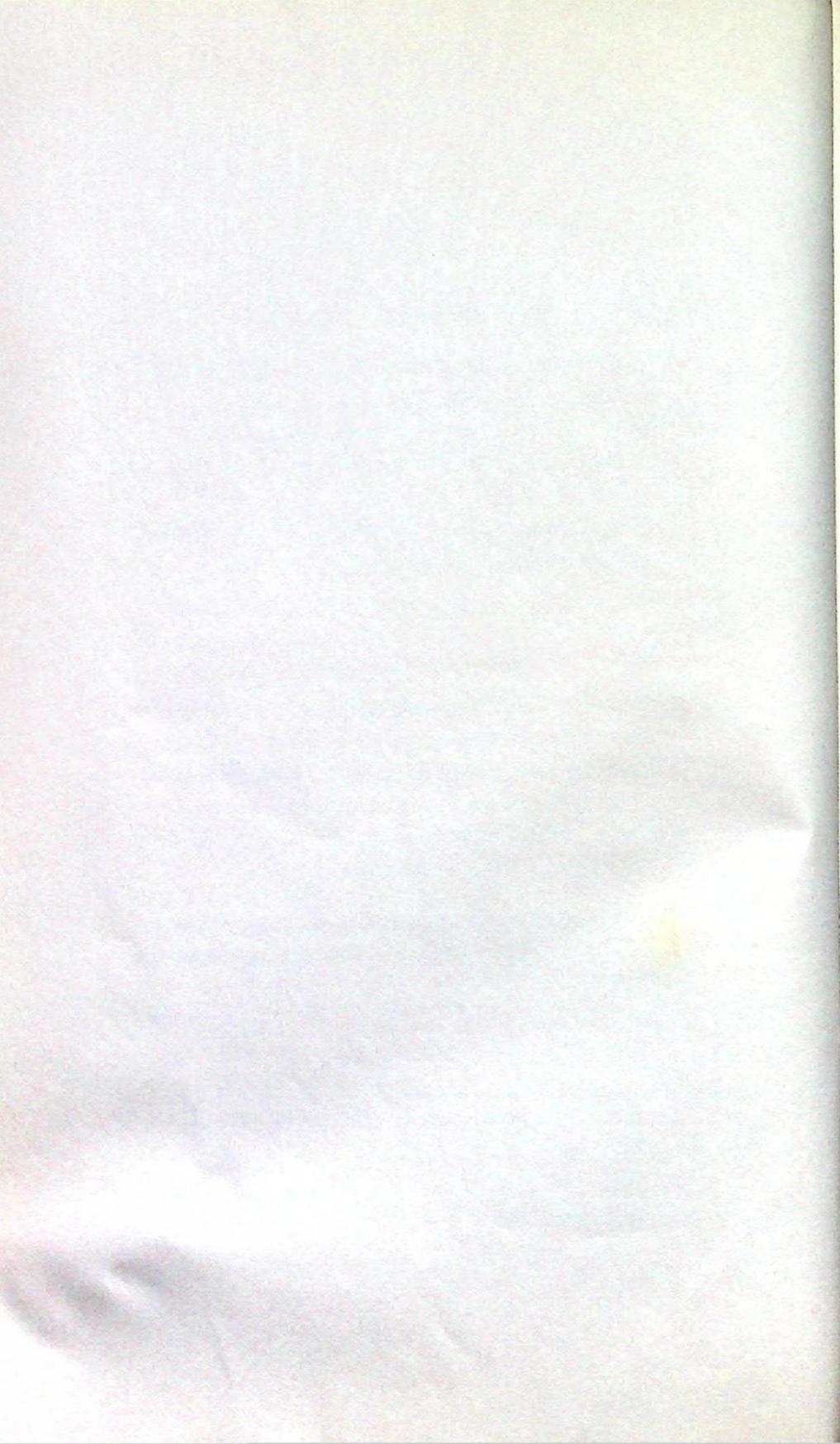
UNITY OF SPIRIT²

Simple were we and all one essence:
we were knotless and pure as water.
When that goodly light took shape, it became many,
like shadows cast by a battlement.
Demolish the dark battlement, and all difference
will vanish from amidst this multitude.

For the man who wants to save his ocon life will lose it,
but the man who loses his life for my sake will
find it.³

Rumi

-
1. R.A. Nicholson: *Rumi, The poet and Mystic* (Mathnavi III, 1259) p. 157
 2. Ibid. (Mathnavi V, 672). p. 134.
 3. Ibid. (Mathnavi 16, 21-28) p. 134.



1

Pedigree

A long way back,—the whole prospect buried in the mists of time now,—a Raja of the Sanz dynasty ruled over Kishtwar.¹ Local feuds and internecine wars brought about the fall of the dynasty. As vicissitudes of fortune turned the wheel of time against the Raja's sons, they were driven to abandon their hearth and home and seek refuge in Kashmir.

One of the surviving brothers of the Sanz family settled at Dadarkot and about the other, Ogra Tez, there is some divergence of opinion. Some say that the Raja of Kashmir gave him Ropa Van as a Jagir. The manuscript of Faqir Haqir Mir Abdullah records that he came to live at Teelasor² and took up service with one Khamni Vanu (Voni) who held the reins of the territory as a feudatory chief.

Ogra Tez put his heart and soul in the service of his master, and soon rose to be his most trusted lieutenant.

1. Tehsil Kashtwar; district Doda: south-east of Srinagar.

2. A village in the vicinity of Chrarisherief.

2 Unity in Diversity

As an aftermath of the havoc caused by the hurricane march of a Mongol, popularly known as Zulju or Dulchu, around the year 1320 A.D., who with his hordes of marauders invaded Kashmir, ransacked city, town and village, perpetrated loot, plunder and arson for about eight months, with ruthlessness and on a scale the like of which is not heard of in history anywhere, there came into being a mushroom growth of Kutarajas¹ in Kashmir. "Taking advantage of Zulju's invasion and the chaos that followed it, the feudal chiefs² had made themselves independent, and had built strong forts."³ "Depopulated, uncultivated, grainless, and gramineous, the country of Kashmir offered, as it were, the sight of the primal chaos."⁴ The hands of Ogra Tez were full bringing order to Khamni's ruffled fief.

It is related that one day Khamni Vanu went out on a hunting trip in the direction of Hijatkut. He entrusted the administration of his estate to Ogra Tez, for the nonce. Raja of Manari, the Lord of Hijatkut, was Khamni's friend. Besides offering many presents to the latter, the Raja invited him to spend a few days at his manor-house. Meanwhile, the chieftain of the table-

1. (S) Kuta: a fort; stronghold.

2. Da:mars or La:vanyas.

3. Kashmir Under The Sultans: Mohibbul Hassan.
p. 49.

4. Jonara:ja: st. 162. Quoted by S.K. Kaul; Raja-tarangini of Jonaraja, p. 69.

land of Boruh, Mukunder Raja, who had harboured a grudge against Khamni for a long time, considered the latter's absence from his territory as the most propitious hour for avenging himself for past injury.

Marching at the head of a contingent of soldiers, Makunder Raja invaded Teelasor. Ogra Tez put up a stout resistance but lost his life in the battle. News reached Khamni who, mustering a considerable force from his friend, marched against his enemy and reduced the fort Boruh to shambles. The manuscript records:

1. *Jad na:y Ogra Tez o:su:¹*

Ogra Teiz ran² andar moru:

The name of my forbear was Ogra Tez,
who breathed his last in the battle-field.

Posthumously, Ogra Tez received the title of Gurza Sanz, the wielder of the mace. His son, Drupta Sanz, was appointed to the post of his father. Drupta Sanz had two sons, Solu and Salat. The manuscript records:

2. *Panun³ va:has⁴ Gurza Sanz*

Gurza Sanzas kam sut⁵ vopunu:⁶

1. MS. 'osu:' and 'moru:' Modern 'os' and 'mor' or 'mu:d'. It is also said that Ogra Tez was killed in a fight against the invader, Zulchu.
2. S. a battle. 3. It should read 'Pananev.'
4. Cf. S. bha:sh: to call; name; describe (of thing or person). bha:shyate: be addressed or spoken to or, it may be the scribe's error and ought to be emended to 'vonahas'.
5. S. 'suta': child. 6. S. 'upajan': to produce.

4 Unity in Diversity

Akh sut vopun Drupta: Sanz

Drupta: Sanzas sut Salat ta Solu:

His kith and kin hailed him Gurza Sanz;

And he bore but children few,

Drupta Sanz was one born to him,

And Drupta Sanz had children two: Salat and Solu.

Solu was a reputed wrestler and a brave man. He became popular by the name of Zanga Sanz. After some time, Khamni Kaul, son of Khamni Vanu (Voni), pensioned off Zanga Sanz at half the salary he used to receive. When Zanga died, his son, Hunar Sanz, became the Steward of the estate. Hunar Sanz was blessed with three daughters and seven sons. And, at this point of the family history, the manuscript ceases to have any interest, in this branch of the Sanz family.

Salat Sanz, the second son of Drupta Sanz, could not put up with the service of Khamni Kaul. Besides, his zest for the complexities of life had cooled down and he wandered about in search of a quiet corner and peace of mind. During his wanderings, he came into contact with a Muslim divine, Hazrat Mir Syed Hussain Sam-nani of Kulgam, at whose hands he accepted Islam, and was henceforth called Sheikh Salar-uddin.¹ The MS

-
1. "Ogra Sanz took refuge in Kashmir. He was granted a Jagir at village Ropa Van. His son was Drupta Sanz. The son of Drupta Sanz was Zanga Sanz who was killed during the raid of Zulchu, Zanga Sanz had an only son, Hunar Sanz, who came to live at Goda Soth. Gurza

(Continued)

records:

3. *Akh sut Salat Sanz pi:ra mya:nu:
Vuduy¹ musalma:n kath pon
Tas gvar Hussain Samna:nu:
Yus Haider Kolga:mu mondun².*

O my preceptor, one of the sons, Salat Sanz,
Became a muslim of his free will.
His Guru was Hussain Samnani.

.....

Meanwhile the brother³ of Ogra Sanz, who settled at Daderkot, had also prospered well. By dint of hard work he had climbed up to the crest of success, in his own way, and become a trusted steward of the estate. He had carved a comfortable niche for himself in the heart of the chieftain of the principality and, in course

(Continued)

Sanz was the son of Hunar Sanz. The son of Gurza Sanz was Salar Sanz who became a Muslim at the hands of Yasman Rishi of Bijbehara.”

Hassan, History of Kashmir, Vol. III, p. 113

1. Wakefully; of his free will.
2. The meaning of this line is not quite clear. ‘Mondun’ may mean ‘used freely.’ We have a Kashmiri phrase ‘mathun mandun’: using without restraint or inhibition. Should it be translated as: “who lived at the house of Haider of Kulgam”?
3. Name of this gentleman is not recorded in the MS.

6 *Unity in Diversity*

of time, had become a Jagirdar in his own right. The Raja of Daderkot had died without an heir, and the Jagirdari had passed on to Sanz dynasty. In course of time, the chieftainship of Daderkot passed on to his grandson, Da:vut Sanz, who proved himself unworthy of it. The people of the feudal estate rose against him and he was done to death. The only survivor of the Sanz family, in this branch, was a baby-girl, Soda,r, whom her foster-mother from Khiya, Pargana Adwan, carried away to a place of safety. She was later brought to Kaimuh.¹

The foster-mother and her husband brought up Soda,r as well as if she had been their own child. When the girl grew up to maturity, she was married to a man worthy of her hand. This gentleman lived with the supposed parents of Soda,r as 'kha:na-da:ma:d'. The manuscript records that he had been a widower with two sons, Shosh and Gvandur, by his first wife. As her evil stars would have it, Soda,r was widowed not long after her marriage. However, her stepsons continued to live with her².

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1. Kaimuha was founded by Vagpushta, queen of Raja Tunjeen, (2950 K). Hassan. Vol. II. p 54.
 2. "The correct tradition is that at Kaimuha, district Islamabad, there was a village chowkidar, named Salab. He was a thief. He had married twice. From his first wife, he had two sons. By his second wife, Soda,r, he had no child." Birbal Kachroo (1251 H). History of Kashmir. MS. R.L. Acc. No. 14. p. 96.

In a state of helplessness, the foster-parents of Soda,r came to Sayed Hussain Samnani, beseeching him to help them in their predicament. The Sayed smiled and assured them that Soda,r would be united in marriage to Sheikh Sa:la:r-ud-Din and that the couple would beget a son who was destined to bring renown to his family. Thus it came about that the two branches of the tree of the Sanz dynasty, long separated from one another by the vagaries of fortune, were again drawn together by the hand of Fate in order to bear a singular fruit. The MS quotes the Sheikh as saying:

4. *Sanza:y chhum mol ta Sanza,y ma:jiy
Tavay ru:dus Sanzay ha:y
Deka likhit¹ phyorah pyom syoduy
Tatiy boh nund² ta yeti dra:m na:v.*

Sanz is my father and Sanz my mother too,
Very much of a Sanz am I, therefore:
The right way was it ordained for me;
Beautiful was I There, and here they named me so.

1. (S). likh: to scratch; to write; to draw a line.

2. 'Nunda' means beautiful and virtuous, in Kash-miri.

A Miraculous Birth

Sheikh Salar and Sodarma:ji lived at Kaimuh. Salar-ud-Din tended the cattle of the village to eke out his livelihood. It was a poor man's life, though. Time jogged on without bringing any change in the monotonous tenor of life of the family. Soda:r bore no child and he was, naturally, sad.

One evening, after dusk, Sheikh Salar-ud-Din was passing by the house of a Hindu astrologer, renowned for his scholarship and genius for accurate forecasting. He too was childless. On consulting his almanacs and 'counting horoscopes,' the astrologer had come to a conclusion, quite Unusual in Nature and extraordinary in significance. He was declaring to his wife, with conviction, that in the pre-dawn hour of that night, a very bright star should appear in the south-eastern horizon. It should govern human affairs so that the woman, who saw it and bathed in a particular spring, should be blessed with a son gifted with divine beatitude. Over-hearing this, Sheikh Salar lost no time in hurrying back home to communicate to his wife the news purporting

felicity to them. Man and wife kept an anxious vigil. They observed the astrologer's injunctions meticulously, at the appearance of the divine phenomenon, and laid the seed for the child of whom the prediction was made.¹

There is another version of this. One night, Sheikh Salar, on Salab² as this historian calls him, went out of his house. As he passed by the house of a Brahman astrologer, he overheard the latter saying to his wife, who was childless, that on that particular night three flowers would appear in the spring at Gotamnag, pargana Martand. The woman, who picked one of these flowers and smelt it, would be blessed with a son, possessing all virtues. Sheikh Salar related what he had heard to his wife. Directly they set out for the spring; saw the three flowers there and had the fulness of joy.

1. The astrologer's wife, acting upon the instructions of her husband, was blessed with the birth of the renowned BUMA SADH who lived in a cave at Bumazooth.

This cave is also called the cave of Ari Rai, as the King Ari Raja, (3031 K) disappeared in this cave.

Hassan, Vol. II. p. 54.

2. (a) History of Kashmir, Kachroo. pp. 96-97.
 (b) Maulvi Baha-ud-Din calls Sheikh Salar by the name of Salar Ganai. Rishi Nama Ambar (1223 H) MS.Acc. No. 48. R.L. p. 24.
 (c) 'Ganai' in those days meant 'a scribe.' Dedamari, History of Kashmir, (1747). p. 66.

Sodarma:ji picked one of the flowers and smelt it. God's will was done and she was with child.

A third version quotes Mulla Ahmad.¹ (a contemporary of Sheikh Noor-ud-Din Rishi), as its authority. According to this, Sheikh Salar and Sodarma:ji went to inquire after the health of Ya:sman Rishi,² who had been ailing for some time. He was sitting by the bank of a spring. Unexpectedly, Lalla-ded dropped in, carrying a bouquet of flowers in her hand. Ya:sman Rishi took the flowers from her and offered the same to Sodarma:ji. He instructed her to place the bouquet on her head and assured her that God would bless her with a son who would inherit the spiritual knowledge of the Rishis. Yasman Rishi left for his heavenly abode, as a

1. Hassan, Vol. III. p. 114.

N.B. The history by Mulla Ahmad referred to by Hassan is not available in the R.L., Srinagar. It has not been possible for the present writer to come by it. Perhaps, it is not extant.

2. "In olden days there lived three brothers: Khalasman Rishi, Plasman Rishi and Yasman Rishi.....Khalasman Rishi lived for sixteen hundred years.....Plasman Rishi lived for twelve hundred years.....Yasman Rishi lived for eight hundred years"

Baba Nasib-ud-Din Gazi, MS. p. 114.
In this MS, no mention is made of Yasman Rishi's hand in the birth of Sheikh Nur-ud-Din Vali.

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result of his illness, and Lalla-ded looked after Sodarama:ji during her pregnancy.

These antecedents of peculiar forecasts led to the birth of yet another brilliant star in the spiritual firmament of Kashmir. Another spring of higher knowledge welled up to fertilize the minds of people and help the growth of a luxurious crop of humanitarian thought and action. The birth of Nunda (alias Sheikh Nur-ud-Din Rishi) on the sixth day of Jameed-ul-aval, 779H., corresponding roughly to 1375 A.D., in the home of the cowherd, Baba Salar, at Kaimu:h, Tehsil Kulgam, District Anantnag, added another gem to the cultural diadem of Kashmir.

3

The Babe that would not Suckle

With the prodigious birth of Nunda Riosh is woven another strand of mystery. Tradition has it that the new born babe would not suckle at the mother's breast, for three days. Fear and anxiety caught those around the cradle, particularly as they observed the tearful, yearning eyes of the baby pathetically looking around as if it had lost something. As usual, an evil eye was thought to be the cause of mischief and the usual remedies were resorted to. But the baby refused to be drawn to feed itself. When the parents were in a quandary, a great event took place. Lalladed unexpectedly appeared at the house. The parents were amazed and dumbfounded. Without any formalities or fuss, the spiritual genius proceeded to the cradle; took up the baby into her lap; put her own pap into the mouth of the baby and gently came down upon it, thus:

Yina mandachhukh na chana chhukh mandachha:n!

Ashamed thou wert not of being born!

Shouldst thou fight shy of suckling, now?

Lo and behold! the baby immediately started suckling. In later life, the Sheikh is said to have given the cue to the puzzle, in the following verse:

5. *Zevavun kya:hta:m koranam va:da*
Pivavun¹ nyu:nam atha kheth²

Alternavtive:

- (*Zevavun Kya:hta:m koranam va:da*
Pevavun nyu:nam atha khet¹)²
Kamava:n kamava:n³ lu:stim pa:da⁴
Lazali⁵ tsi:nim ada kath.

1. (S) pibati: to drink. ‘Pevavun’: Zevavun: being born.

“Pushed downwards all of a sudden by the wind, the child issues out (of the womb) with great trouble, head downward, breathless and deprived of memory out of agony.” Shl. 23. “Fallen on earth in a pool of blood and urine, the new born babe tosses like a worm sprung from ordure, and having lost its wisdom and reduced to a state (of self-identification with the body) which is just the reverse of wisdom, cries loudly.” Sh. 24.

Kalyana Kalpataru: The Bhagavata

Number-1, 1952. Book 3. Discourse XXXI.

2. Probably the baby felt, as it were, its hand was bitten, when it touched the breast of its mother in order to suckle.
3. Working hard; toiling; undergoing penance.
4. (S) Pada: foot.
5. The modest one ‘laz’ means modesty; humility.

A great promise was made to me, at birth,
But on suckling my hand was bitten!

Alternative:

[In the embryo, a great promise was made to me,
But, at birth, the letter (of promise) was snatched
from my hand.]

Toiling hard I wearied my feet;
I, the humble one, realized the thing only then.

21 - Akademie für Politik mit dem Welt

Was ist nicht so schwer zu erkennen? A
few years ago I had the pleasure to tell
the world about the first ever political
party that did not have a leader or
become one because it is not all
about the leader but about the people (but you don't
have to be a leader to be a leader).
I had given up
all my goals and beliefs and claimed all I
had to offer was the people.
I am not a leader but I am
a leader of the people.

The people is called "People". People have
no leader.

People have no leader because they are
not used to it. They are used to
leadership, leadership is the old way of
thinking and doing things. People
are used to leaders and leaders
are used to people.

People are used to leaders because
they are used to being led. Leaders
are used to leading because they are
used to being followed.

Leaders are used to being followed
because they are used to being
followed. People are used to
being followed because they are
used to being followed.

4

The Teacher's Dilemma

Sheikh Sa:la:r-ud-Din breathed his last a few months later. The upbringing of the baby, Nunda, devolved entirely upon his fond mother and her two stepsons, Shosh and Gondur. In an affectionate atmosphere, the baby grew up into a child of four years and four months, with a precocious intellect and acute sensibility. Sodarma:ji thought it was time for the child to be initiated into the religious study and to conover the holy Quran. Accordingly, he was led to the house of a religious teacher of the village.

Paying due respect to the teacher, the child squatted on the mat, ready to take his lessons. In the customary way, the teacher wrote letters of the Arabic alphabet on the tablet and, pushing it towards the pupil, asked him to pronounce these one by one. The first letter is "Aliph," said the teacher and, quite faithfully, the taught repeated after him: "Aliph". This was the first and the last letter Nunda, *the born sage*, was prepared

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1. The first letter written as 'I' is symbolical,—the One without a second.

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to pronounce. As the teacher proceeded to the second letter, Nunda was mum. He refused to pronounce it. Persuasion, exhortation and threats were of no avail. Nunda would not budge it. The teacher was at his wits' end. Then the child relented and said that when he was asked to repeat "Aliph", he did so most willingly because Aliph denotes One God. But that was all that had to be learnt. Anything besides that would cause to him distraction from the thought of the One Almighty God. It would lead to *duality*. Shedding tears and sobbing, he emphatically declared that there was only one God.

Later in life, the Sheikh expatiated upon the subject and said:

6. *Kuniray bozakh kuni na: rozakh*

Ami kuniran kota:h dyut jala:v

Aqal ta fikir tor kot sozakh

Kami ma:li cheth hyok su dariya:v.

If thou realize the *One*, thy identity will come undone;
Behold, how the *One* shines out gloriously bright!

Thou canst not understand *That* with intellect or
mind.

Whoever has drunk that fathomless Deep?

7. *Pa:nay puj ta pa:nay shra:kh*

Pa:nay pa:nas yiva:n gra:kh

Yusuy tati¹ suy chhuy yeti.²

1. In the world after death: in heaven.

2. Here, in this world.

Suy chhuy prath sha:yi¹ ratith maka;n²

Suy chhuy paya:dah³ suy chhuy rathi⁴

Suy chhuy gupith⁵ pa:n.

'Thou art the butcher, thou the slaughtering blade;
Thou art the vendor, thou the customer too.'

The One *There*, is the One *Here*;
Omnipresent, He occupies all space;
The pedestrian and the charioteer are one,
The invisible He, behind the scenes.'

As the teacher listened to the gracefully spontaneous, inborn faith, without the least taint of corruption, flowing from the lips of Nunda, he admitted that the child was precocious and knew all that he had need to learn. He was anxious to get the child off his hands and Soda-rmd:ji was helpless. Nunda was left free to wander about the countryside without restraint, for a time. In the lap of Nature, he quietly gleaned knowledge of the spirit from mountain and field, the sky and the sun.

Thus Nature became the Sheikh's first teacher. It is corroborated by an anecdote related to his later life.⁶ It is said that, one day, a Brahman approached the Sheikh

1. The same as 'jay': place.

2. (A) Habitation. Occupying space.

3. (P) Walking on foot.

4. Riding a chariot.

5. (S) 'gupita': hidden; concealed; guarded. (RV).
Monier-Williams. P. 358.

6. Nurnama: Baba Nasib-ud-Din Gazi. MS, R.L.,
Acc. No. 53. p. 123.

and remonstrated with him that, in spite of being unlettered and ignorant, he had taken to the path of asceticism. It was quite wrong on his part to have given up his profession and home. He was quite immature and was putting on an air of spirituality. How could he have realized God without proper education and a good grounding necessary for aspirants for spiritual knowledge? The Sheikh retorted that although he was illiterate and had no formal schooling yet he had experienced the presence of God and come very close to Him. Eight things in Nature had been his guides. These had led him to the sanctuary of Divine Unity. The first is the *Sky* with its vastness and infinite height and sublime majesty. The majesty and sublimity could not be there without the will of God. The second is the *Earth* on which we live. It could not be so firm and stable and carry all the load so patiently without the support of the Almighty. The third is the *Sun* which follows the commands of God and remains ever ready to carry out His behests. It does not take rest even for a moment. The fourth is the *Moon*, and the fifth, *Water* which is ever on the run in search of its Maker, serving and benefiting His creatures. The sixth is that which rises in furious flames and burns everything except its Creator. The seventh is the *Wind* which, by its rustling, chants a hymn to God. And the eighth is *Food* which all living creatures must have to sustain themselves. Food and the power to digest it are given by God, the great Sustainer. The Sheikh assured the Brahman that he had first realized God and then taken to the life of renunciation and devotion to Him.

5

Voice of Conscience

In his seventh year, the Sheikh is said to have received the blessings of four Muslim divines of high spiritual attainments. These were: Hazrat Baha-ud-Din Zakria, Sheikh Farid-ud-Din Shakerganj, Shah Lalbaz Qalander and Sayed Jalal-ud-Din Bukhari.¹ He is also said to have received some basic instructions in Sufism, such as: (i) breaking off all worldly ties, including those of wife and children; (ii) concentration on the search for Truth, i.e., the One Almighty God; (iii) abstention from excessive eating and drinking, so as to partake of divine joy; (iv) avoidance of finding fault with others; (v) use of one coarse, woollen garment; (vi) contentment with a life of poverty and renunciation, so as to attain nearness to God; (vii) wandering about from place to place in search of god-men, in order to benefit by their companionship and spiritual love. Later in life the Sheikh had the benefit of dialogue on spiritual matters with men of

1. Source MS. Mir Haqir Mir Abdullah Mutvatni Kashmir. 1252 H.

realization like Baba Haji Udham and Sheikh Sultan Pakli, etc.¹

However it may be, one thing is certain, viz., that time was rolling by and that the Sheikh was putting on years. At thirteen, he was married to a girl named Zai-ded, of the village of Sagam,² pargana Brang. When the Sheikh was sixteen, Zai-ded was blessed with a daughter, Zoon-ded. Three years after, the young couple got a male child who was named Baba Haider. Apparently the Sheikh was playing the game of life in the normal, routine way. But deeper down his mind, the simmering discontent with the affairs of the world was gaining heat and the broth of a different tincture was coming aboil. Lassitude marked his outward conduct. He would not be drawn into the vortex of world by engagements.

His stepbrothers, Shosh and Gondur, were annoyed with him, of course. They dubbed him an idler and good-for-nothing. His mother exhorted him to take to some work so as to earn his living for himself, his wife and children. But advice and threats fell flat on him. Nevertheless, in the end, he was persuaded to assist in the "night-watch occupation" of his brothers.

1. Dedamari, mentions: Mir Mohammad Hemdani, Mir Sayed Hussain Samnani, Sheikh Baha-uddin, Sheikh Sultan Pakli, and Baba Haji Udham. *Waqiat-i-Kashmir*. P. 63.
2. It is now established that Zai-ded came from Dadasor, Tra:l.

The story¹ goes that, eager to initiate him into their "trade", the stepbrothers led him to a rich man's house at night. Instructing him thoroughly as to the tickets of the trade, helped him get in. They enjoyed on him to throw out articles of weight and value which he could lay his hands upon. In that desperate situation, he was in a funk, at first. In a moment of inspiration, however, he jumped at an idea. Matching his eagerness to theirs, he promised to do his best, now that he was in the devil of a hole. Inside the house he looked for the weightiest articles available. Two round stones of the domestic hand-mill for grinding corn, a weighing balance along with the heavy stone-measure, and the stone pestle and mortar were the heaviest articles of a household and they were very useful too, he thought. He had been driven to a felonious night-adventure, he moaned. Throwing these articles out of the window, one after another, he managed to come out himself. His brothers, scared by the thud of the falling stones and the rolling mill, hid themselves behind another house in the neighbourhood. Dashing past them, the Sheikh attempted to make for home. But he could not buy his riddance so cheap. Overtaking him, they gave him a sound scolding. Taking him for an idiot, they instructed him afresh and dragged him on to yet another house. His protests bore no fruit. He was threatened with dire consequences if he did not obey. Inside the second house, Nunda thought that his brothers wanted him to

1. Cf. Nasib-uddin Gazi, MS. P. 10. & Kachroo, MS. P. 98.

steal light and portable articles and those which answered to this description were handy. He lost no time in throwing out several and among them a sieve and a broom. As soon as he was back on the road, he received his reward,—a few hard cuffs, some severe reproaches and sharp taunts. These experiences, however, brought home to the old hands one obvious fact that it was useless to send Nundá into houses for stealing. He could be, at the most, their handy-man for carrying home the stolen goods.

6

Parable of the Barking Dog

Soon after this event, one night, some valuables, a blanket and a cow were entrusted to his care. As he was leading the cow, he heard a dog bark: wow-wow, wow-wow. Suddenly the apparition of guilt rose before him. His conscience flashed within him and he made up his mind not to get mixed up in this nefarious business of his brothers. He would no more swallow the bitter pill. Directly he let the cow loose, hanging the valuables tied in a piece of cloth on its horn.¹ He covered the shivering bones of an old man lying by the wayside with the blanket and strode home light and cheerful, much the same way as Christian' did after throwing his knapsack over the hedge. When his brothers descended upon him with a stern aspect and tone, he drew their attention to the barking of a dog.

1. Hero of Pilgrim's Progress. Cf. R.L. Stevenson:
Walking Tours.

8. *A:ngan na:d¹ kara:n hu:nu:*
Ba:yo me kun tohi shunitav²
Yami yeti vov tami tati lu:nu:
Hu:n chhu dapa:n waw ba: waw.

From the courtyard the dog is calling:
 "My brothers, pay heed to me;
 He, who soweth here, reapeth there."
 The dog is calling "waw-waw"—sow, oh, sow!

9. *Qabar a:vara:n sor kentsh myonu:*
Yorkyut³ kentsha:h an waw-waw
Haibata⁴ tavay me krenzuk ma:z chhonu:
Hu:n chhu dapa:n waw ba: waw.

The grave devours all I have:
 Bring ye something for Hereafter, "waw-waw"; therefore,
 Fearstricken, flesh wastes away from my skeleton.
 The dog is calling "waw-waw"—sow, oh, sow!

10. *Naki;r ta Munkir⁵ hen pritshanu:*
Khvada:i ta Rasu:l layi⁶ karitav

1. (S) A loud call.
2. (S) Shruyatam: (Imperative) Listen! Shravam: to hear; listen or attend to anything.
3. For the world after death: Hereafter.
4. (A) haibath: fear; timidity; fright; dread.
5. Two angles who are said to question the dead when laid to rest in the grave.
6. To be devoted to; to become fond of; to get dissolved in.

*Neiza gvarza hen reiza karanu:
Hu:n chhu dapa:n waw ba: waw.*

Nakir and Munkir will make interrogation;
To God and the Prophet devote thyself:
Minced shalt thou be with spear and mace.
The dog is calling “waw-waw”—sow, oh, sow!

11. *Tati yeli daftar¹ hen vetshanu:²*
Asi apuz panun kas khatav
Shunitav kunisay chhuy petrunu:
Hu:n chhu dapa:n waw ba: waw.

When they sift the records There,
How shall we cover our lies from Him?
Do hear, thou hast to bear it all alone.
The dog is calling “waw-waw”—sow, oh, sow!

12. *Pa:p ta pvanī yeli hen tolunu:*
Ba:yo tatyuk pa:y³ karitav
Lagivo hur kina gatshivo chhonu:
Hu:n chhu dapa:n waw ba: waw.

When thy pious deeds and sins are weighed,—
Brothers, do prepare for the judgement Day—
Will thy good deeds outweigh thy sins?
The dog is calling “waw-waw”—sow, oh, sow!

1. (P) Office; a roll; scroll; register; here the record of deeds done in the world.
2. To sift; closely examine details of.
3. Short of.(S) ‘upaya’: that by which one reaches one’s aim: a means.

Obviously, the Sheikh is preoccupied with thoughts of the Judgement Day. Heaven and Hell are promised to individuals according to their deserts. Fear of God acts as a deterrent to evil deeds: "The fear of Allah which is the beginning of wisdom."¹ In the archives of the Almighty, records are maintained of all our actions, good and bad. We cannot hide our misdeeds when called to account for them. For its ethical and spiritual significance, we may call the poem 'The Parable Of The Barking Dog' and compare it with Jesus Christ's 'Parable of The Sower,' by Lake Galilee.

Another poetical piece pertaining to the same theme runs as follows:

13. *A:dana yi karakh ti ada na: tagiy*
A:dana yi karakh ti lagiy sa,,tiy
Yim phali vavakh chhati² kyaho zagi³y
Tim tati d:kharatas⁴ lonakh ka,,tiy
Dih⁵ yeli pugiy⁶ kih⁷ yeli chhatiy

1. Holy Q. S.II.2. Footnote: A. Yusaf Ali. p. 17.

2. White grain.

3. Red (coarse) grain.

4. (A) Hereafter; the world after death; the future State.

5. (S) deha: the body.

6. To ripen; to become old; to weaken.

7. (S) Kesha: hair of the head.

Nundi¹ ta di:thi² lagiy³ pa:nas sa,,tiy.

What thou canst do in the beginning, thou canst not
in the end;

Deeds done in the beginning, will stand by thee in the
end.

Whatever seeds thou soweth,—fine or coarse—,
In abundance shalt thou reap in the end.

When thy body weakens and thy hair grow gray,
The Beautiful and ugly will stay with thee.

14. *Kandev⁴ ma:ziv⁵ lu:kahandis haqas*

Muna:feqas⁶ ladun ba:ru:⁷

Dozakhani na:ra la:ganas pa:kas

Ada na:pa:kas fakh yiyi tsoporu:⁸

-
1. The beautiful: the good deeds.
 2. Devilish; ugly (deeds). Cf. (S) Daitya=a son of Diti; a demon.
 3. It ought to be 'laganay.'
 4. This word has been used in the MS in two senses:
(i) why: (ii) some people. Here the first meaning is suitable.
 5. 'Ma:zun': to feel inclined to possess.
 6. Animosity: ill will.
 7. In modern Kashmiri, it should read 'bor'.
 8. Today it should read 'tsopari': on all the four sides.
Cf. Q.S II. 39. "But those who reject Faith And belie our signs. They shall be companions of the

(Continued).

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Why lost thou covet what belongs to others,
Piling up heaps of evil thoughts?
When the impious are boiled (in the cauldron of)
Hell,
The offensive smell shall blow all round.

It is not known what effect this sermon had on his brothers. But the Sheikh put his foot down and refused to accompany them any more. He was not, however, averse to work and labour, on principle. He says:

15. *Kasab yim karan nema:z guza:ran*
Niz¹ tim yeth samsa:ras za:y
Tsakh la:ganay pa:lanay karan
Papith yiyyakh bad rohaka:y²

(Continued)

Fire, They shall abide therein.”

“But if the soul, in spite of the Oft Returning Mercy of Allah, rejects the higher light and goes on sinning against that light, the inevitable consequence must be the spiritual Fire.”

Footnote: A Yusuf Ali p. 26.

1. (S) ‘nija’: innate; constant ‘nijarham’: for one’s self. Hence, truly.
2. Fruit of labour; produce; harvest.

*Ta:ra taran¹ ta na:ra vobaran²
Tavuk fa:z³ diyakh Knvada:y.*

Those who ply some trade and say the prayers,
Are verily born unto this world.
Those who lay and tend the turf,
Will reap the harvest with ample gains.
They'll be ferried across, unscathed by fire;⁴
God will reward them for their pains.

-
1. Cf. Greek mythology. "Charon, son of Erebus, conveyed in his boat the shades of the dead across the rivers of the lower world. For this service he was paid with an obolus, which coin was placed in the mouth of every corpse previous to its burial. He is represented as an aged man, with a dirty beard and a mean dress." (Classical Dictionary). Edited by E.H. Blakeney M.A., J.M. Dent & Sons, London.
 2. When a body comes out of the water to the surface, we use the word 'vobaran'. Here, in the sense of coming out whole, unscathed, out of the hell-fire.
 3. (A) bounty; profit; benefit. 'faiz'.
 4. The reference appears to be to the "Pul-sirat". While crossing this bridge, the sinners will fall into Hell-fire, and the righteous will pass into paradise.

12. god gathered all the clouds

Why does this cover "monsoon origin from elsewhere"?
Please update or expand your notes "not Aug 1".
When I visited SRI (in this school since 1990 AD) and I
T.D. show soft clay mud variety with
the extensive mud cracks. Sri birla has yet not send T
D. to identify the clay samples taken around the area of
it is not possible to identify the type of clay
material used in the construction material because it is hard
to accompany them and more. He was not able to
identify earth and laterite on microscope. The saying
"soil is not ground" is probably true. D
back soil to remove off road and in between
and soft. When travel soil is moist soil comes
into contact, salinity is due to water and soil has
water content which is due to disease and in brackish area
therefore soil is affected by salt. Below soil is
indicated "soil" means a low based grain a little
A.L. contains H.S. of brackish area which
is indicated "soil" is sand. M.L.
soft material soil to top surface about a mm. S
soil is sand. According to me soil surface indicating
to the presence of sand like material. In some
cases there is no sand like material but
there is a little altered plinth layer (A)
which indicates that soil is clay like material and A
layer is sand like material and presence of H.S.
means that presence of soil has sand like soil

13. Monsoon origin from elsewhere

soil is not ground" is probably true. D
back soil to remove off road and in between
and soft. When travel soil is moist soil comes
into contact, salinity is due to water and soil has
water content which is due to disease and in brackish area
therefore soil is affected by salt. Below soil is
indicated "soil" means a low based grain a little
A.L. contains H.S. of brackish area which
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layer is sand like material and presence of H.S.
means that presence of soil has sand like soil

The Message of the Loom

His mother was very much perturbed by his unemployment. Before long, however, she succeeded in getting him engaged as an apprentice to a weaver. The first interview with the master-weaver is narrated in the following lines:

16. *Asala:m 'Alaik¹ Ustaja-ba:ri²*
V'alaik Asala:m yepa:ri atsh
Atsaha muk³ me ditam qabre
Ma:li ma:ji dopum honare gatsh.

1. The usual Muslim greeting.
 2. Great master-craftsman.
 3. The shuttle. An alternative verse is: (Atsaha muk
me dyu:nthum Qabre).
- “Fain would I come in, (but) I saw the shuttle
on the grave.” This does not suit the context.

Goodmorning to thee, great master.

Goodmorning, do get in here.

Fain would I come in if thou shuttest me across the grave:

My parents have sent me to learn the craft.

17. *Ota¹ chhu dapa:n diu: kan da:ri²*

Muk chhu dapa;n mo bar patsh

Khra:v chhai dapa:n tsamu³ qabre

Ma:li ma:ji dopum honarei gatsh.

The reed enjoins to listen carefully;

The shuttle warns not to rely on the world;

Shrivel up in the grave does the paddle say:

My parents have sent me to learn the craft.

The mystery of the loom stirred the mind of the Sheikh. The parahernalia used in the craft and the process of weaving communicated occult meaning to him. He asked the weaver why he lifted the right foot and brought down the left. The weaver replied that

1. The reed; weaver's implement for separating warp-threads and beating up weft. The meaning of 'ota' was found in a silk-weaver's sketch book of the loom, at Rainawari.
2. The alternative reading is: (Ota chhu dapa:n duka:ndd:ri) "The reed says (that it is) shopkeeping business." It is doubtful whether 'duka:n, duka:nda:r, duka:nda:ri' were used in the Sheikh 5 time.
3. To shrink; to shrivel up.

these movements of the feet helped the warp and woof come in place and so the weaving was accomplished. But the Sheikh did not agree to this. The obvious was but superficial and the truth lay hidden deeper down. The secret meaning was that when the right foot attempted to spurn the earth, the left foot insisted that earth was the essence, the origin and the end of the humau body. This point is expanded in the following verses.

EARTHY BODY

18. *Adam¹ vopadovun svaba:va²*

Aba va:va ta na:ra metse

Su yeli ambi³ vadari⁴ phatith dra:va

Dopun duniya:h ratahan na:la matse

Kand⁵ yeli gales varzani⁶ va:va

Yuthuy a:y tyuthuy mvatse.

Man was created with natural qualities

(Of) Water, air, fire and earth:

Born from the womb of his mother,

Infatuated got he with the world.

1. (A) Man; the first man.

2. (S) Sva: One's own; natural. Bava: (S) bhava: Characteristics.

3. (S) amba: mother

4. (S) udara: belly; womb.

5. Body.

6. (S) varjya: excluded; harmful; adverse.

When his body decays with adverse winds,
From dust he sprang, to dust will return.

19. *Adam vapadovun metse*¹

*Metsi handiy kar² gandith keth
Sa;rey n'amats³ vopada;ven metsiy
Rana:n metsiven ba:nan keth
Zuv tsali ni:rith mor motsi⁴ metse
Metsiy metsgatshi mi:lith keth.*

Man was made out of earth,
And his frame was cast in clay.
Out of the earth grow all the bounties.
In earthenware, do we cook our food.
Body is consigned to earth, when life goes out,
And earth gets mixed with earth, for good.

He asked the master-weaver how it was that the shuttle entered the loom on one side and emerged from the other, through the tangle of threads. The weaver explained the mechanism and said that the shuttle carried the thread to and fro, and thus the cloth was woven. But the Sheikh did not agree to this simple explanation. He insisted that there was a hidden meaning in the process. The shuttle resembles man who enters the

1. "He it is who hath created you from clay. Q.S., VI.2.
2. Frame.
3. Good things; bounties of Nature.
4. To be left over.

world through the gate of birth. Carrying the thread of his destined days, he runs to and fro and, when the thread is exhausted, goes out through the gate of death.

In this context, the Sheikh says:

20. *Adam kandi mar na:dano*
Zeyakh ta baranay toth
Marakh ta ninay vada:no
Kentsan pata ta kentsan bronth.

O thou fool, die unto the human body:
At birth, thou art fondled with love,
And weeping they'll carry thee at death,
After some and before others.

21. *Riziq chhuy bronth ta moth chhuy pata*
Duniya:n sha:hragi atagath¹
Sortan Bugiy² ta beyi tahanza vata
Bozakhay chhe raza:n neko-bad katha.

Thy sustenance precedes thee and death follows;
The world is the movement of breath, in and out;
Remember God and paths leading to Him.

1. MS. gives “Duniya:n Sha:haruk atagath”: The world is a journey to the city back and forth. Reading ‘Sha:hrag’ for ‘sha:hruk’ is more appropriate. There is no difference between

— (k) and — (g) in the MS.

2. Bhagwan; Lord.

If thou dost care to listen, nothing but memory of good and bad does last.

In a nutshell, the Sheikh claimed that the movement of the shuttle symbolized the entrance into and the exit out of the world. This cycle cannot be broken but through non-attachment to the body and devotion to God.

The weaver heard the Sheikh with interest, and busied himself with his work. In the evening, when the Sheikh's mother appeared to take stock of her son's work at the loom, she was dismayed to see him squatting sullenly on the floor, in a corner of the room. He told her that the hanging piece of wood, which went up and down with each shift of weaving, forbade him to stay there and to get involved in the affairs of the world. Sodarmaji may have been upset and cross: the Sheikh was heavy at heart. He says:

22. *Ganbi:r¹ prakath² kara:n chhem gra:va^{2a}
Ambari³ praha⁴ tshenim bava kas*

1. (S) Gambhi:ra: deep, serious person.
2. (S) prakata: to make manifest; evince; to disclose; to express publicly. 2(a). MS: Kava.
3. (S) sky or clothes: here clothes stand for the mortal body
4. (S) spriha: eager desire; covet ousness. 'Praha': attachment.

*Sari gom¹ gur ta vokhali² gayam nava
Gobyom ba;r ta tra:va kas.*

The earnest (mother) complains to me!
My body attachment has broken; whom shall I confide in?
My horse submerged, my boat stranded;
My load become too heavy: whom shall I encumber with it?

23. *Yemi kunis malmot³ morun-ta
Tami tsolun-ta logun da:s⁴
Sahaza⁵ yemi khvada: goran-ta⁶
Tamiy soruy vyondun⁷ sa:s.*

He, who devotes himself exclusively to the One,
Bears hardships and becomes His slave.
One, who looks for God spontaneously,
Regards all else as dust and ashes.

24. *Akuy Khvada: nav chhus lachha:
Zikri rost akh kachha: mo:*

-
1. Sari gatshun: to get drenched in water; the water running over the head; to be submerged.
 2. Run aground.
 3. Malmot marun: to get totally involved.
 4. Slave.
 5. (S) natural; spontaneous; effortless.
 6. Ga:run: tsha:run: to look for; search for.
 7. Cf. (S) vid: know; understand; perceive.

Umar vendun akuy pachha:¹
Rizqa rost akh machha; mo:²

1. Fortnight (In the infinity of Time).
 2. "For God is He who gives (all) sustenance,—"
- Q.S. Li (Zariyat)—58

Footnote: ['amber' means sky or clothes in Sanskrit.

Therefore, 'ambari praha tshenim' would mean either that "I have broken off the attachment to the body", where clothes stand for the body; (Cf. The Bhagvadgita II, 22). Or, 'ambar' refers to sky in the sense of the astrological influence of stars on human destiny. So it may mean 'fate.' We do say "Agar ambaras ases ta bachi" with reference to a person seriously ill. 'Praha' in the sense of infatuation (from Sanskrit 'spriha': covetousness) has been used by the Sheikh at several places in this text.

'Sari gom gur.....' indicates that the Sheikh was in a quandary. On the one hand stood the stark reality of a family life and, on the other hand, the urge to go forth in search of his Lord. The conflict may have weighed too heavily on his mind. He appears to have fears that things were going wrong everyway for him. The next stanza, however, determines the direction of the spiritual current.

"Malamot" may mean mind full of impurities. "malamot ma:run" would mean, then, purification of the mind of its 'three Malas'—the impuri-

(Continued)

There is one God with a hundred thousand names!
Not a blade of grass but prays to Him.
Consider life only a fortnight;
There's not a fly but receives its subsistence.

The Delusion

It is recorded that in the month of May he approached the author to have some questions and instructions regarding his theory. In the course of the talk, he did have questions on spiritual knowledge, however, he did have questions on science and technology of the day also. The author's answers on science and developments of the day might be supposed to be the substance of the interview which is epitomized in the following verse:

(Continued)

ties which best individual consciousness, namely, the impurity of consciousness of the body in its gross form and attachment to it; the impurity which enchains the soul by good and evil deeds; and the impurity of separateness from God (Cf. Kashmir Shaivism, J.C. Chatterjee). His conviction is that one, who destroys impurities, devotes himself to one God, and spurns worldly possessions, is sure to attain his spiritual goal.]

8

The Doldrum

It is recorded that at the age of twenty, he expressed an earnest desire to live alone, without any intrusion upon his privacy, in the cave at Kaimuh. In this quest for spiritual knowledge, however, he did have moments of vacillation and paroxysms of despondency. The crucial depression on account of apprehensions of failure which is supposed to be the precursor of the ultimate success, is expressed in the following verse.

25. *Navi vasakh kina vakhali¹ khasakh
Du-tsyot² karana lasakh mo:
Yodvai akty vati manakam³ a:sakh
Du:r pa:nthan⁴ losakh mo:*

Would thou board the boat, or walk on land?
In two minds, thou wilt not thrive.

-
1. On foot.
 2. Being in two minds
 3. Firm.
 4. Destinations. cf (S) path.

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If thou chooseth a path, and firmly stand,
Distant destinations will not weary thee.

26. *Ayas soda:h kara yath da:ras¹*

Vati logus yath bazaras keth

Vuchhta ketha tsajim² pokhta³ ka:ras

Kya:h zyu:num samsa:ras zeth.

I came (here) to dispose of this body;
By chance strayed I into this (bustling) street.
Alas! even a knowledgeable man was taken in!
What have I gained by my birth in the world?

27. *Kan ketha na ditsom mrita⁴-ya:ras*

Kus rachhi tas khanda⁵-ka:ras tseth

Poni chhim meniy⁶ ta pa:p amba:ras

Kya:h zyu:num samsa:ras zeth.

Why did I not listen to Death, the friend,
Who can propitiate him, the great Deytroyer?
Few are my pieties but piled up the sins:
Little have I gained by my birth in the world.

1. House; body; timber.

2. To be deceived.

3. Matured person; experienced man.

4. Death, the friend. (S) Mrita: Death.

5. MS. Khanda-ka:r. Khanda-ka:r: the Destroyer.

6. mine. The word may also be 'myani', short of 'darmyani'—of middling value; of moderate significance.

28. *La:yam¹ da:v tshenim mvakhta-ha:ras
Ka:ras gayam ta;ras² vetn
Zinday mor³ pyom yeti andaka:ras⁴
Kya:h zyunum samsa:ras zeth?*

Broken is the delicate thread of my pearl-necklace,
And the streamlet of action has broadened out into a
river;
Living, my body has been steeped in darkness:
What boots it me being born in the world?

-
1. Unripe; unwined; delicate.
 2. Width of the stream.
 3. Body; here, the little self.
 4. Darkness.

De eerste uit

Wij zijn een vredesvrijridderschap. De
vredesvrijridderschappen van de wereld. Wij
hebben een vredesvrijridderschappen
die ons leidt tot een vredesvrijridderschappen.

Wij zijn hier om te helpen en te helpen
in ons ons bestuur en het achter de schermen dat houdt
van ons bestuur en dat goed voor ons.
Wij zijn hier om te helpen en te helpen en te helpen en te helpen.

Wij zijn hier om te helpen en te helpen
in ons ons bestuur en het achter de schermen dat houdt
van ons bestuur en dat goed voor ons.
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van ons bestuur en dat goed voor ons.
Wij zijn hier om te helpen en te helpen en te helpen en te helpen.

The Cave at Kaimuh

With unfaltering faith in one God, as the giver of everything and redeemer of mankind, the Sheikh finally left his hearth and home for good, at about the age of thirtytwo¹. He started his penance in a cave, at Kaimuh. Seclusion, meagre fare, night vigils and prayers are among the basic constituents of penance. It has been already said that the Sheikh had received instructions in the tenets of sufism at the hands of some Muslim divines who visited Kashmir by the fourth quarter of the 14th century. He put on a coarse woollen garment² ('lochh', 'munul'), as the sufis do. Thus equipped with

مدت عمر حضرت شیخ سی دو سال بغلت گذشتہ بود۔

Nurnama: Baba Nasib-ud-Din Gazi. P. 7.

حضرت شیخ نور الدین نور اشدر (ولی - ریشی) در سن سی سالگی توپیق توبہ یافت
و از رہبیت کرد آس وقت شاگرد بود روی بر تاخت بشعار اسلام در راه ریا گفت
و جانبازی شتافت - یادگار متقدیں و انتشار متأخرین شد -

Hist. of Kashmir. A'zmi. P. 63.

2. This garment is preserved in a box to this day, at Chrari-Shari:f, Kashmir.

faith, the bulwark against the machinations of the Devil, the Sheikh launched out on the voyage of the spirit, in right earnest. What woe and misery it must have caused to his fond mother, had better be left to the reader's imagination. It is recorded that she left no stone unturned to persuade him to come back home. Long drawn dialogues ensued between the two. But the entreaties and appeals of the mother cut no ice with him. Like granite, he stood firm on the path he had chosen, for his faith had been built over the years. He says:

29. *Adana¹ tseta² turga³-vag⁴ baneiyam vald:si⁵
 Yuthna zi heyam tra:si⁶ pav⁷
 Ka,ten me duniyahuk⁸ zanji:r kd:si⁹
 Svazan¹⁰ osus gvara ba:ndav:¹¹
 Tyuthuy du:nba¹² gari laja:s vd:si¹³*

1. In the beginning.
2. Of the mind.
3. (S) Steed.
4. Reins.
5. (S) Ullas: To make brilliant: to sport; dance; play; to cause to dance.
6. (S) tra:s: fear; terror; anxiety.
7. Lest it should shy away, out of fear.
8. We say, 'duniya:hach,'
9. To break the chains; to set free.
10. Good man.
11. Attached to Guru.
12. A low caste (Grierson).
13. To reside.

*Yitha kra:la gari d:siy pd:ntsh pa:ndav.*¹

From the beginning I sported with the reins of my mind,
Lest the steed should bolt away with fear,²
How many worldly chains³ did I not break.
A righteous man and true disciple of my Guru as I was?
At a 'du:mb's'⁴ house lived I, the same way
As the Pandavas did at the potter's cot.

Light is thrown on the fact that the greatest danger on the path of God-realisation is one's uncontrollable mind. He had been sporting with it and causing it to dance to his own tune, from the beginning. Lalla-ded too has referred to the mind as a steed which needs must be curbed. She says:

*"Tseta turug vagiheth rotum.
Tselith milavith dashina:di va:
Tavay Sheshikal vegalith vatsham
Shunyas shunya:h mi:lith gav."*

I drew the reins of the steed of my mind,
I restrained the breath circulating through the ten Na:dis;
Lo! the Sheshikala melted and dripped,
And the void mingled with the Void.

-
1. Pandvas of Mahabharta.
 2. (Later on as he advanced on the path).
 3. Of attachment.
 4. Cowherd.

The stanza is indicative of the Sheikh's preparation for the ordeal of spiritual experiences. Getting into the cave was not the beginning of a long process but, certainly, a developed stage on the path he had chosen for himself. "Tauba" or conversion had not come suddenly. His stay at home was a temporary phase, preparatory to the final battle of the spirit against the inordinate demands of the flesh. His previous conduct at home can be understood better so.

10

Renunciation

One day his mother was shocked to see that he had grown very weak with hard penance and semi-starvation. She brought him food to eat. She again implored him to return home where his wife and children lay in a forlorn condition. The Sheikh replied:

30. *Ma:ji bo kya:h kara annas¹*
Me beni² hu:nis brahmano dito
Bo par³ la:yith hekana pa:nas
Me gara trov ta Zion^{3a} kas kito.

What shall I do with the food, mother?
Offered it to a dog or a Brahmin have I.
I cannot strike a hammer at myself!
Having renounced my home, for whom should I live?

-
1. Ann: food.
 2. Vocative, employed in addressing a lady. Literally, "my sister".
 3. Par: hammer. 3(a) Zion in the sense of remaining alive.

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31. *Ma:ji bo kya:h mangay cha:nis kreyas¹*

Yiy Haras² khvash a:y tiy me vo:to:

Na:haqa bram borum yath samsa:ras

Me gara troy ta Zion Kas kito.

O mother, of what avail are thy deeds to me?

I receive whatever God is pleased to give.

Wrongly did the illusion attract me to the world.

Having renounced home, for whom should I live?

32. *Ma:ji boh kya:h kara shurenta ba:tsan*

Na:haqa ha:tsan gos Daya milo

Ka:mas kru:das pu:ahusna pa:ntsan

Me gara troy ta Zion³ kas kito.

What shall I do with my family, mother?

God's will involved me (in family-life), undeservedly.

Desire, anger and the five proved too powerful for me:

Having renounced home, for whom should I live?

33. *Ma:ji pari pari tas meharbanas*

Sar myonu lajinas dimahas tsatu

Yi ma:ji vavize tiy boviy⁴ pa:nas

Me gara troy ta Zion kas kitu.

1. (S) Kriya: work; action.

2. Hara: God.

3. Five sense perceptions.

4. Will grow.

Blessed be the feet of gracious God, O mother;
 Fain would I sacrifice my head if that doth please
 Him.
 Mother, as thou sowest so shalt thou reap!
 I have renounced home: for whom should I live?

34. *Ma:ji dapahai ta vodani bozakh*
Dozakha na:r chhu kruhun ta chhatu
Nata kanas talay bozakh
Me gara trov ta Zion kas kitu.

Mother, if thou listeth, I shall tell thee, standing as
 thou art,
 The fire of Hell is black and white;
 Otherwise, may I whisper in thine ear,
 I have renounced my home? for whom should I live?

35. *Ma:ji kya:R kara nafsanen¹ tiran²*
Var-vi:ren khur vekhutu³
Pushusna tahanden zoran
Me gara trov ta Zion kas kitu.

How shall I parry the darts of my ego?—
 The twisted willows have complex knots!—
 I have not been equal to their strength.
 I have renounced home: for whom should I live?

36. *Ma:ji patsh nai yath bovasaras⁴*

1. (A) Nafs: the little self; breath; soul; spirit; essence.
2. Arrows: (vasanas; selfish motives).
3. Strange: complex.
4. Ocean of life.

*Asi za:las¹ a:y peni yotu
 Voni beni ba:r gobyom kharas
 Me gara trov ta Zion kas kitu.*

The ocean of life is undependable, O mother,
 We' come here to drop into it;
 Since I, an ass, cannot carry the load,
 I have renounced home; for whom should I live?

37. *Ma:ji kya:h kara tati ben ma:ran
 Mangan hisa:b ta khatav kithu:
 Ma:ji suy bayo² baden a:garan³
 Me gara trov ta Zion kas kitu:*

Alas! what shall I do? Done for shall I be There!
 When an account is demanded, how can we hide it?
 Even bigger men tremble with that fear!
 I have renounced home: for whom should I live?

38. *Ma:ji su:r nay mothum svaray
 Soruy soda:h osum rutu:
 Ma:ji kya:h kara tati yeti laga:n mudai
 Me gara trov ta Zion kas kitu:*

Besmeared with ashes have I my body, not wittingly:
 The bargain will be good, on the whole.
 Riveted with His gaze, what may one do there?
 So have I renounced home: for whom should I live?

1. Zal: water.
2. (S) bhai: fear.
3. Source: here source of power; resourceful men; great saints.

39. *Ma:ji kya:h ditu pana A:shin¹*

Ra:j, Ra:nim ta mvalali photu:²

Vani venat³ Nunda Kaimu:shan

Me gara trov ta Zion kas kitu:

People's possessions are, O mother, due to Divine dispensation:

Kingship and kingdom basketfuls costly.

I, Nunda of Kaimuha, raise the prayer so:

Home have I renounced; for whom should I live?

This poem points to the trend of the Sheikh's mind. He had finally determined to keep away from the domestic involvement. He differentiates between the illusion of the worldly life and the truth of God realization. The second thing, which crystallizes, is his conviction that whatever God does, He does for our good. The third point is the recognition that desire, lust, anger and the temptations of the five senses are the deadliest enemies on the path and must be subdued. And finally, life without the goal of spiritual attainment is not worth living. 'Nafs' or little self, with all its passions and impulses, instinctive propensities and natural attachments, is too complex to be resolved easily. The next point he draws our attention to is that all living creatures; including man, are drowned in the ocean of the

1. God.

2. It was a custom till recently to make costly presents in large baskets of wickerwork.

3. Cf. Hindi 'Binti': prayer.

world, unless we manage to swim across to the shore of Immortality and everlasting Bliss. A vakh of Lalla-ded may be quoted here with relevance:

*"Yath Saras sariphol na vete,
Tath sara sakalay¹ poni chen
Mrag, sraga:l, gandi, zalhasti,
Zen na zen ta totuy pen."*

"The lake in which a mustard seed cannot be contained,

Is the one from which all drink water;

The deer, the jackals, the rhinoceroses and the sea-elephants

Are no sooner born than they fall into it."

Last but not the least is the Sheikh's deep-seated concern for The Judgement Day and the fear of Hell.

But the mother was not, however, to be disposed of so easily. She persisted in her endeavour. Long dialogues, recorded in some manuscripts but not of much spiritual import or relevance, have been excluded from this text. The verse of Sodar-maji and Zai-ded have been left out, excepting one quatrain which has come down to us as a typical complaint of the mother:

40. *Boh no ka:m ka:nh dapay natay
Nunda andi chhum gelan kronu:
Nunda daftam kia:h goy ki:nai
Nunda ina kava ru:dukh myonu:*

1. (S) sakala: all; everybody.

No work have I for you to do; O Nunda!
 All our kith and kin are jeering at me.
 What wrong has been done to you
 That you stay away from me?
 The Sheikh replied;

41. *Ma:ji bohti nai gara chon yimay*
Me beni¹ khvada:i thovuy lonu:²
Ma:ji tha:ji³ nai bata cha:ni khemai
Me beni anta:h⁴ sa:f sapanu:

O mother, I will not come to thy home;
 'Tis God hast cast my lot thus.
 I'll not eat from thy plate, mother,
 Purified have I been right from within.

The mother may have expressed regret for having given birth to him and taunted him that she was ashamed of herself. Being ashamed may be expressed in Kashmiri as 'laja pravan', or simply 'laz pravan'. The Sheikh seems to have playfully taken 'pravun' for 'pavun'; and used 'laz pavun' in the sense of knocking down shame. So he says:

1. Cf. V. 26.

2. Lon: destiny; lot.

3. Plate.

4. Antah-karan: mind, intellect and ego. Here, mind.

42. *Laz pa:vam az asi vari¹ ranavo*

Ma:ji tsa mai karum a:ryai

Vani ith tavay asi naniyo

Dayas kun a:lav ta naryai

Laz pa:vam as asi vari ranavo.

Hurrah! I have knocked down bashfulness: let cook
‘Vari’.

O mother, do not fetter me down!

Recognizing Him, one can realize oneself.

Raise thy hands of prayers to God.

I have overcome feeling of shame; let us rejoice.

43. *Arzut² vanta va:ray*

Tati kya:h hisa:b ginavo

Svargas chhavani ko:sam trey³

Laz pa:vam asi az vari ranavo.

Describe fully what earnings are (mine).

What account shall I present there?

Heaven offers but flowers three:

I have overcome feeling of shame; let us rejoice.

44. *Akis gatshi ma:ji lazmats lardy*

Vumar tshot kyah: karavo

1. Spiced Rice-porridge, cooked with chitterlings of sheep or walnuts; a tasty dish prepared on auspicious occasions and distributed among neighbours and relatives.

2. Earning.

3. Sat-Chit-Anand: Existence-Knowledge-Bliss.

*Me trova: a:l-pal-vokhur¹ ta pharyai²
 Laz pa:vam asi as vari ranavo.*

One craves for a readymade house;
 Life is short: of what avail is such a desire?
 I have given up wine, meat, bread and roasted fish:
 I have overcome feeling of shame; let us rejoice.

45. *Di:nshith onuy, bu:zith zoruy
 Zeth duniyahach gayam danavo
 Karman lekhum zarmani gare³
 Laz pa:vam asi az vari rayano.*

Seeing, I became blind; hearing, deaf;
 Having been born, I became disgusted with the world:
 At birth, my Karma ordained thus.
 I have overcome feeling of shame: let us rejoice!

Abstention from self-indulgence is the theme of the next piece. His mother jibed at him for donning the coarse, woollen garment and eating sparingly. The Sheikh retorted:

46. *Bo pa:ri ka:ngari ta jandas
 Yemi vandas karam ta,,ri ra:chhiy*

1. Cf. Lalla-vakh: "Voth rainya artsun sakhar, Athi al-pal-vakhur heth". MS. "Me trov alqa: shokhur ta pharyai". Shokhur is Venus, suggestive of sex.
2. Roasted fish.
3. Hour of birth.

*Boh yeti bihimut n'a:mat vendas
 Nunut sadarka:nz¹ chhum hodi² ra:chhiy
 Boh kiya:h mangai qala:i-qandas³
 Hand to ha:kh⁴ chhum chhot ma:nchhiy⁵
 Bugiy⁶ mihra;⁷ tshanitanam vondas⁸
 Dera bandas gatshem sharmi ra:chhiy.*

Thanks be to the fire-pot and the rags I wear
 Which protected me from cold in winter months.
 Staying here do I deem a great blessing,
 And salted 'sadarkanz' keeps off the wolf of hunger;
 What care I for sweets and sugar-candy?
 Dandelion and 'hakh' taste sweet as white honey.
 May God imbue my heart with His grace,
 So may the servant be saved from disgrace.

The Sheikh says that the Creator and the individual created are one in essence, but this fact is veiled in mystery. Prakrati or Nature manifest vanishes in the process of evolution of the Self. The evolution begins

1. A sour beverage of fermented rice-starch, treated with condiments.
2. (S) kshud: to be hungry.
3. A conical lump of candy.
4. A leafy vegetable, popular among Kashmiris.
5. White honey is considered superior to the reddish honey.
6. An archaism for Bhagwan.
7. (P) mercy; sympathy; love.
8. Heart; mind.

with mind-control and subjugation of the five organs of sense. In the advanced state, duality disappears and one's self and the self of others are recognised as one. The impurities of consciousness are removed. To attain this goal is the supreme purpose of human life.

47. *Zeth peth ta basta¹ da:ji*

Mi:lith bohta² mvalaji³ chhay

Sva yemi gand tas o:lu:d⁴ tsaji

a:khratas ka,,ts phratsay⁵ chhai

Dil yemi gond⁶ ta prakat⁷ tsaji

Tas Darga:h vath mvakaji chhai.

At birth, the body is nothing but a sheath,

Yet precious it becomes conjoined with Me.

Controlling the body, how purified one becomes,

And how very auspicious in the end!

One who restrains his mind, is freed from Prakrati,

And finds the Holy of Holies open to him.

48. *Andvan ni:rith tap⁸ tsaraha:*

Ohar⁹ karaha: vapalha:kas ta handei

1. The body is compared with a case of hide.

2. I; the soul; the self.

3. Precious.

4. (P) aluda: defiled. Impurities.

5. Auspicious.

6. To tie up; restrain.

7. Prakrati; Nature.

8. Penance.

9. Food.

A:mats tsakh yod path karaha:

Tiy yod karaha: maraha: kande¹

Yas sa:d vapalha:kas² ta handei³

Su zon Sahazas grandei tsa:v.

Duyat tra:with pa:n yus mandei

Suy samsa:ras kande za:v

Par ta pa:n yus hyuhuy vendei

Suy Bovasendc⁴ tarith a:v.

Would that I were to carry on penance in the back-woods,

Subsisting on 'vapalha:k' and chicory!

If I could restrain my anger,

So should I die unto this body.

One who relishes 'vopalhakh' and chicory

Is verily counted among the chosen of God.

Getting rid of duality and churning himself,

One is born in the world, indeed;

Considering himself and another as one,

He crosses indeed the ocean of the world.

1. Physical body as apposed to 'astral body'.

2. 'Vopalhak': *Dipsacus inermis*; a wild vegetable leaf (eaten on the occasion of an obsequial fast or the like)—Grierson.

3. 'Hand': (valued as a vegetable). It has three varieties—Aram-hand; and Wan-hand; (varieties of dandelion)

4. The ocean of the world.

11

The Miracles

The legend¹ runs that, as a last resort, his two children, Zoon and Haider, were brought to the cave and left there in order to appeal to his paternal sentiment. But they were found dead next morning. Thereupon, the parents of Zaideh brought a suit for murder, against the Sheikh. He was summoned and an official of law, who came to arrest him, became his disciple. Ultimately, it is said, the in-laws were appeased with a gift of gold which the Sheikh obtained by transforming a lump of clay. This was his *first* miracle. There is no end to the miracles attributed to him, as recorded in several manuscripts. Giving credence to the miracles is a matter of individual belief and opinion. By and large, mystics have been found in possession of occult powers and, one would like to add, that among other things what has perpetuated the order of mystics—whether Hindu or Muslim or Christian²—, is the faith of man that spiri-

1. Cf. MS.

2. Jesus turned water into wine at Cana. John 2.1-12.

tuality brings supernatural powers¹, such as chairvoyance, healing-touch etc.

Another miracle is described as follows. When persuasion had failed to bring him back home, his mother laid stress upon his obligation to listen to her, insomuch as she had nourished him as a body with her own milk and that debt he could not repay. Forthwith he asked her to fetch a pot so that he would repay her, there and then, in kind.

49. *Ma:ji boh za:ya:s cha:ni gra:nzay*
Chhana ned² lu:rani soy anzarav
Tse chhay bada:yi dvada hani hanzay
An beni ba:na vuni anzarav.

I was born to count for thee, mother;
 It is not pulling down a house, so may we settle it now.

Thou hast the claim of having suckled me;
 Do fetch a pot; so may I requite thee now.

1. He made a leper clean. Mark 1.40-45.

2. (S) 'Ni:d': the nest of a bird. Here, a house.
 'Ned' may be the scribe's wrong reading for
 'pend', meaning house; and 'la:rani' a mistake

for 'Puran', meaning land.' نہ لورن 'should
 read as ' پنڈ پرن . ' In this case, the second

line of the quatrain would read:

'Chhana pend-pu:rani soy anzarav'. "It is not
 (dividing) house or land, so may we settle it
 now."

He struck a stone¹ nearby with his stick and, lo and behold!, milk oozed out of it. With that came to an end the domestic pressure and embarrassment.

Soon after, the Sheikh made a brief sojourn at Khiya. Sodarmaji accompanied him. It so chanced that one Mohsin Alai,—a land-owner of the place,—was in a predicament. Autumn was advancing with long strides and mountain-tops had already put on their immaculate, white caps of virgin snow. Harvesters exhibited their dexterity with their sickles and most of the land was already bare, displaying sharp designs of tufts of stubble. But Mohsin's men had struck work, misled by miscreants jealous of his prosperity. He needed as many farm-labourers as he could muster.

Finding the Sheikh idling underneath a tree, Mohsin approached him if he would lend a hand at reaping. The Sheikh accepted the offer on condition, firstly, that in the portion of the field assigned to him there should be no other labourer; secondly, that he should be supplied with a sickle, as he did not possess one; and thirdly, that he should get two 'manut' (i.e. three seers) of paddy as his wages. Mohsin took him for a simpleton and employed him forthwith. The Sheikh went into the field. But Mohsin's wife had misgivings. How could this man, physically so weak and apparently lazy, do the

1. The stone called 'Dvada Kani' is preserved to this day, at Kaimuha, near the cave. (see photograph).

work of several hands? In the afternoon, however, Mohsin Alai visited that part of the field where the Sheikh was supposed to be working. He was astonished to find that the crop had been reaped and bundled into sheaves, and the Sheikh was saying his afternoon prayers.

12

The Heart-Search

Deep introspection, with an acute conflict between faith and doubt, becomes evident from the verses given below. Metaphor follows metaphor, communicating his burning desire for the attainment of his spiritual goal. Corresponding to the intensity of desire is visible the dark cloud of melancholy, dampening his spirits. Short as life is, a man with a sensitive soul can ill afford taking even a moment off his chosen path. Introspection reveals black spots and leads to self-castigation. Satan, the wicked One, is relentlessly at work. Only the wakeful avoid him and chide themselves. The Sheikh says:

50. *Kya:h kara kya:h, kara, hani-hani¹ dih² gom
Pap³ gayam tsari ta kati vobra⁴*

-
1. By degrees; progressively.
 2. Body.
 3. Sins.
 4. To rise; float above; be buoyant.

*Myu:th ta modur kheyi kheyi veh¹ pyom
Da:h² gom pa:nas ta ra:h kas kara.*

Alas! What shall I do? My body has been pining away.

Too heavy my sins: how may I be buoyant?

Sweet and dainty dishes have turned poisonous.

I am consumed with fire; whom shall I blame?

51. *Sangar-losanan³ ka:ngar tshevam⁴*

Da:nabari⁵ pevum ladas kya: tiy

Phaldeir tra:vith maldeir vevum⁶

Kal-bvad⁷ khaneiyam⁸ den kyoho ra:ti

Svan roph travith sartal revam⁹

Kartal¹⁰ phutarith garimas nra:ti.

My fire-pot cooled down at the onset of dusk,

I lighted the kitchen-range to fill the 'Kangri' with fire.

Night and day I dug up my own intellect and thought.

1. (S) Visha: poison.
2. Fire.
3. Setting-sun; at dusk.
4. Was extinguished.
5. Cooking-range.
6. To winnow; to separate grain from chaff and dust.
7. Intellectual powers.
8. To dig up; to exert one's thought to the utmost.
9. To get elated; to enjoy.
10. A sharp-edged tool; a scimitar.

Setting aside gold and silver, I cherished but brass;
And, breaking the scimitar, made sickles of it!

52. *Pranis badangs malinu: da:g gom*
Su za:g¹ gom ni:rith ba:ga andarai
Tati Ha:rani² garmi Poh ta Ma:g gom
Su pha:h³ gom ni:rith Hara-bandarai.⁴

My fair body was sullied with a blot of dirt,
And the bird flew away from the garden sanctuary.
Mid-summer became chilly and wet for me,
That inner warmth left my body—the city of the
Lord.

53. *Sondari⁵ Ka:madi:vun⁶ cha:y gom*
Ya:vana⁷ pa:n gom poshan motu:
Sangaruk shi:n ta Volaruk va:y⁸ gom

-
1. (P) Crow.
 2. 'Har', corresponding to July, symbolizes mid-summer, and Poh and Mag are mid-winter months of December and January.
 3. Heat; perhaps the emotional heat signifying the zest for spiritual upliftment.
 4. Bandar, refers to a busy city. Hara-bandar should mean the city of Hara: here, the human body.
 5. Sondari may refer to the little self or soul.
 6. Kamadeva is the god of love; Cupid.
 7. Youth.
 8. Dangerous situations.

70 *Unity in Diversity*

Muhith¹ Thag² gom aka-hatu³

Volagi-batas⁴ kana ta toh gom

Garibas doh gom vaharas yotu:

The beautiful one was bewitched by Cupid;
Infatuation for flowers cost me my youth:
Mountain-glacier and Wullar-hurricane hemmed me
in;
Distressed am I, for the Robber has snatched my all.
My dish of Volga-rice has changed into chaff and
unhusked grains;
And my day of woe lengthened out into a year; me,
the wretched one!

-
1. From (S) 'mush': to snatch away; to deprive.
 2. Thag may refer to the Devil.
 3. To be in great distress; be depressed; to be sick
of life.
 4. 'Volag' is a choice variety of rice, giving out
pleasant smell on cooking.

13

The Dangerous, Little Self

Weakness of the flesh takes many forms and the worst form is that of self-conceit. Egoism is a powerful force of obscuration. It must be destroyed before progress is made on the spiritual path. I-ness is tantamount to acceptance of duality; Unity of Being is attained when 'Nafas' or I-ness is totally effaced. The Sheikh says:

54. *Nafasay myonu chhu mad-hostu:*¹

Ami hasti rotanas tal

*Kari kari ditas rostu:*²

Ramanis³ kya:h chhim tshal

1. Elephant run amuck.

2. A sort of broth of pulses and dried vegetables.

3. (S) Pleasing; charming.

Sa:sanya akha: lostu:¹

Nata sa;riz hetinam tal.

My Ego is an Elephant run amuck,
 Me has he trampled under his heavy foot;
 You may feed him on broth, again and again,
 Full of pranks is the captivating animal!
 Out of a thousand, hardly one escapes,
 Otherwise, all have been crushed by him.

55. *Nafasiy karnam adal ta vadal*

Nafasiy karnam zadal tsheai²

Nafasiy lu:rim kreyi³-handi kadal

Nafasiy Sheta:n vadal gai.

My ego has caused confusion in me;
 It has reduced me to a gaping thatch;
 My ego has demolished the bridges of my deeds;
 My ego has played the Devil's havoc with me.

56. *Nafassay mya:ne tseiravi ago⁴*

Ditsami dago pholham na za:nh

Pa:nay mya:nei hath-man shotho⁵

Pa:p chhiy potha:r⁶ den kyoho ra:th.

1. Escaped death; survived.

2. Leaky thatch.

3. Pious deeds; religious devotion.

4. A knot in wood. Apricot wood burnt as fuel in
the ovens by bakers; hard wood

5. A log; also, a wretch.

6. Fatten; increasing in magnitude.

A knot in the apricot wood is my little self,
Smite how hard I may, hewn down it has not been.
My wretched ego, bloated to a hundred maunds!
Thy sins are multiplying day and night.

57. *Nafasiy morus ta va:y*
Khatith ru:dum gatei¹
Athi yiyihem ta kia:y
Kartal tshanahas hatei.

Alas! I have been done for by my ego,
Concealing himself in darkness.
Could I but catch hold of him,
With a scimitar would I slash his throat.

58. *Nafas ditikh oray mi:nith*
Gatshakhai tsi:nith karakh na fo:r²
Dam diu: haqas La:l³ ikh zi:nith
Nata chhiy kuli nafasa za:yaqatulmo:t.⁴

1. Darkness.

2. (P) to die.

3. "Sufis identify the so called 'White Pearl', the spiritual essence of Man and original substance of all created things with the Light of Mohammad (Universal Reason, Logos)".

Rumi; R.A. Nicholson. Footnote, p. 134. S.P. Singh Public Library, Srinagar. Acc. No. 17126.

4. (A) All living beings are mortal.

74 *Unity in Diversity*

Our breaths are measured out to us,
Realize that and thou shalt not die.
Dive into the Truth, the Pearl will be thine:
Otherwise, all smack of death.

14

Retrieval

Remonstrating with himself, the Sheikh decries inanities of life. Eating and drinking are not the be-all and end-all of life. The individual has to face the Lord in the end and answer for his deeds on the earth. God is the only Reality. Not a moment should be lost in retrieving oneself. He says:

59. *Hiy zuva pa:yas peta*
Suy¹ osta Suy a:siy
Suy Suy karizi hata
Suy tim andeisha:² ka:siy
Hiy zuva pa:yas peta.

Retrieve thyself, my soul!
He alone was there and He alone will there be;
Thou must meditate on none but Him.
H'll free three from thy fears, doubts and anxieties:
Retrieve thyself, my soul.

1. God.

2. (P) anxiety; doubt; misgiving.

60. *Suy velu¹ velu votu:*

Yemi dopuy tseta

Alhamuda-Qulhu-Ala:h Atahaya:tu:²

Hiy zuva pa:yas peta.

He reached (the goal) from time to time,

Who said from the core of his heart:

“Thanks and praise to one God, most pious salutations to Him!”

Retrieve thyself, my soul.

61. *Kandi vuneyam da:nabaru:*

Suli na:da:na tsyu:num nata

Ya:m kruhun korum bukru:³

Hiy zuva pa:yas peta.

My hearth and home blinded me so;

I, a fool, did not realize it early,

Till I turned quite brazen-faced!

Retrieve thyself, my soul.

62. *Khema Khema kara:n yad mo a:yam*

Hi zuva yutuy kheta

1. Vela: time.

2. (A) All praise and thanks to God (First two words of surah Fatiha): May thou (Prophet) tell us that God is one. (A) tahiyat: salutation; greeting; compliment; prayer. The purest of obeisance to Him (Cf. تَهْيَاتٌ).

3. (S) Vaktra (Kashmiri Dictionary V.I. ed. 1972. p. 309): Face; countenance; (fig.) rude look; brazen face. (Grierson).

*Ka:li khyomut gatshiy za:ya
Hiy zuva pa:yas peta.*

I ate, and ate without satiation;
O my body, put a stop to eating;
All thou eatest shall go to waste, at last.
Retrieve thyself, my soul.

63. *Gara ehonu chhu and-ma:da:nas*

*Totu sati ku:ntsh¹ lagi nata
Chhuy petrun kunisay pa:nas²
Hiy zuva pa:yas peta.*

Thy home is at the margin of the field.
Nothing will abide by thee, there.
Alone shalt thou have to bear it all.
Set thyself right, my life.

64. *Pazi zan laja:s zu:rei³*

*Yitha tsu:r⁴ zan mandachhi zeta
Deva kuni Saheb pu:rei
Hiy zuva pa:yas peta.*

Caught in bad habits, in fact, was I,
And ashamed of myself like a thief.
May be the Lord will restore His grace!
Retrieve thyself, my soul.

1. Kanh (nobody).
2. Q.S.L. III(53), 38. "that no laden one shall bear another's load." Holy Q.M. Pickthall P. 712.
3. Zure lagun: to fall into bad habits. (Grierson).
4. A thief (caught red handed).

65. *Yapa:ri ya:rabala na:va:h trd:vam*

Ap:a:ri ta:rabala¹ vomeid chheta

Vizi vizi kal ma:shina:vam²

Hiy zuva pa:yas peta.

I launched my boat from this ferry;
Hope stands square on the other bank.
Time and again, I suppressed my longings.
Retrieve thyself, my soul.

66. *Jangali³ manz gayam gatai*

Ketha vunari thaph dimata

Tati anis atha gav me rathai

Hi zuva pa:yas peta.

Enveloped by darkness was I in the forest:
How could I feel my way through mist?
There I, a blind man, bled my hand!
Retrieve thyself, my soul.

*67. *Saheba vastam kru:dai*

Me mua:a: chonuy chhuta

Sar ta: pa:⁴ chhus o:lu:dai⁵

Hiy zuva pa:yas peta.

1. The ghat or ferry.

2. Try to forget; ignore.

3. Jangal: forest. It may symbolize the intricacies of mystical practice.

4. (P) from head to foot.

5. (P) Polluted; defiled, stained; soiled.

Lord! shed off thy wrath with me;
 Thyself alone hath been my goal.
 Soiled am I through and through:
 Retrieve thyself, my soul.

68. *Kvang ta kostu:ri khanziy*¹
Sara manziy dits me tha:h.²
*Vani venat*³ *Nunda Sanziy*
Hiy zuva pa:yas peta.

Thou, the quarry of saffron and musk!
 Fathomed have I the depths of the sea.
 Hence, Nunda Sanz makes the prayer:
 Retrieve thyself, my soul.

1. (S) Khani: a mine.

2. K. Idiom. 'thah din': diving; measuring the depths.

3. Prayer.

van die dorp voldoende land
dat op goed land word leverd
die goed tot gebruik kom behoeft
en dat kan dan ook goed gebruik
van die grond gemaak word.

Aanvanklike voorbereiding van land en grond. 83
Die eerste voorbereiding moet goed
teweeg gebring word want daar word
daarvan baie veel van die volgende werk
afhang.

Hierin moet veral toe gegeen word dat
die grond goed bereid word. I word hierdie werk
verdeel in twee delen wat? eerstelik omvat
die voorbereiding van die grond van dié werkstaat
en dan die voorbereiding van die grond van die volgende werkstaat.

Die voorbereiding van die grond van die
volgende werkstaat moet goed gemaak word.
Dit moet goed bereid word want daarvan
hangt die voorbereiding van die grond van die volgende werkstaat af.

Die voorbereiding van die grond van die
volgende werkstaat moet goed gemaak word.
Dit moet goed bereid word want daarvan
hangt die voorbereiding van die grond van die volgende werkstaat af.

1. Voorbereiding van die grond.

Die voorbereiding van die grond moet goed
word want daarvan hangt die voorbereiding van die
grond van die volgende werkstaat af. Hierdie
voorbereiding moet goed gemaak word want daarvan
hangt die voorbereiding van die grond van die volgende werkstaat af.

Prayer of Penitence

Forgiveness for sins is sought and God's grace appealed to. The Sheik is haunted by the thought of the transitoriness of life. Hence the urgency of effort to ferry across the ocean of existence into the Land of Light, beyond the bounds of Death. The effort includes absolute continence, good actions, charitable deeds and quiet meditation. But God's grace reigns supreme. He says:

69. *Kivulu:kor¹ nerakh panthani²*
Trd:vith shuri muri ta gih³ ba:r
Yim kas ba:r ladakh pa:pani
Ba:r Khvada:ya: pa:p niva:r.⁴

To what destinations art thou wending thy lonely way,

1. (S) Kevala, alone.
2. (S) 'panthayati'; path: to go; move.
3. (S) griha; geha: house; habitation; home.
4. (S) nivartate: to annual; destroy.

Renouncing hearth, home and family?
 Whom wilt thou encumber with thy load of sins?
 Great God! absolve me from my sins.

70. *Khatith pardav tseth rachhizei*

Khatith dize sodaras ta:r
Tse nata beyi kas venat kizei
Ba:r Khvada'ya: pa:p niva;r.

Look after my heart in veils enveloped,
 Secretly ferry me across the ocean.
 Whom shall I pray to, if not to Thee?
 Great God! absolve me from my sins.

71. *Gahali² vana zan peyam gatai*

Bohti opuy³ mothum Su:ham⁴ ta:r⁵

1. Short of 'karizei'.
2. (S) *gahana*: deep; dense (wood); inaccessible.
3. Immature; silly; vain. In some editions, the line is read as: "Buthi yupay, mothum suham ta:r," which in English means "Ahead is the flood and I forgot the ferry-word 'Subam'." But this version, ignores the force of the first time which is left unattended, and unexplained. It is not necessary that the poet should have experienced two hurdles in the path. The first sufficiently warrants his regrets for forgetting the ferry word 'Suham', for which a 'flood' is not a necessary precondition.
4. (S) *Su:ham*: I myself; the self in man.
5. In the causative sense. As the means of ferrying across.

*Tsa¹ vuchhak anda yod me atha kus ratei
Ba:r Khvada:ya: pa:p niva:r.*

In the thick of the forest, as it were, pitch darkness enveloped me;

What a fool I was! I quite forgot the ferry-boat of 'Suham'.

If Thou turnest Thy eyes away, who will support me then?

Almighty God! absolve me from sins.

72. *Shoga² tsali ni:rith panzar³ mvatsem*

*Lvati svati tulanam ha:ha:ka;r
A:raval⁴ posh zan badan shithem
Ba:r Khvada:ya: pa:p niva:r.*

The parrot will fly away: the cage will be left behind;
In subdued tones, will they raise the lament;
Death-pale as the Araval rose, the body will become cold:

Great God! absolve me from my sins.

73. *Tot motuy mu:zi⁵ logum*

*Kandi hu:ni gorum mvarda:r
Gih tra:vith par⁶ giha zogum
Ba:r Khvada:ya: pa:p niva:r.*

1. God as the main support.
2. A small, green parrot; heve, soul.
3. (S) panjara: a dove-cot; cage; a skeleton.
4. A yellow, six petalled, sweet smelling rose.
5. (P) Cruel; troublesome; pernicious.
6. 'vapar': stranger.

Of a hot lunatic and sadist, I played the part;
 The dog of the body looked for a caracass;
 Renouncing home, I looked to places not my own.
 Great God! absolve me from my sins.

74. *Otshuy zuv ta otshuy pavan*¹

Otshuy tseth ta otshuy sa;r²
Yiman padan³ me veta:r gotshuy
Ba:r Khvada:ya: pa:p niya:r.

Subtle is life and so is the air,
 Subtle is mind and so is the Essence.
 Could I get consideration for these lines!
 Great God! absolve me from my sins.

75. *Zuv neiri bronth lu:bli neiri pata*

Gatshan dvan⁴ za vata ta peyi shunya:ka:⁵
Yi dikh brontha:tā tiy lagiy pata⁶
Ba:r Khvada:ya: pa:p niva:r.

Life will go out first and greed after,
 The two will part ways and the Void will be.
 Whatever thou givest now will stand by thee in the
 end.
 Great God! absolve me from sins.

1. (S) *pavana*: vital air.
2. (S) The substance; essence (of life).
3. (S) *pada*: a quarter of a verse; each line
4. Two; the body & the soul.
5. (S) *shunya*: the void.
6. In the life to come.

76. *Gali ta mendi ma:rim handiy*
Meithen menden korum a:ha:r
Damas me chor¹ ta zamas² kandiy
Ba:r Khvada:ya: pa:p niva:r.

I ate chicory by handfuls and mouthfuls,
 And realished the sweet mouthfuls so.
 Meditated on God but a moment, and lived my life
 for body alone.
 Great God! absolve me from sins.

77. *Ma:rimma khag³ pachhin ta duji⁴*
Nata lu:bi neiriham pujiy na:v
Sahazach kath karam na akdji⁵
Ba:r Khvada:ya: pa:p niva:r.

Birds of air or water I did not hunt,
 A greedy butcher they'd call me else;
 I did not talk of the Reality with an undivided
 mind:

Great God! absolve me from sins.

78. *Sahazas⁶ ketha atsi ti ronuy⁷*

1. Chor=sor: thought on.
2. Short form of 'zanamas': life-time.
3. (S) khaga: moving in air; a bird,
4. Twice born; birds.
5. Without allowing the mind to wander.
6. The ultimate reality. (S) Saha: mighty. (S) ja: always the same as from the beginning. Also born together as the self with the body; Natural.
7. Cripple.

*Cho:n kartavi¹ svazanan²
 Yi pa:nparu³ ni:rith tsali metsi thavanay
 Ba:r Khvada:ya: pa:p niva:r.*

How will the cripple get admittance to Truth?
 That is the privilege of the godly men;
 When the moth flies away, the case will be laid in
 earth.
 Great God! absolve me from sins.

79. *Darem shilta⁴ kya:h o:su:
 Tra:vith atha vishva⁵ samsa:r
 Diyam Za:tu⁶ na pra:rem abalasu:⁷
 Ba:r Khvada:ya: pa;p niva:r.*

Fine would it be, if virtue were to stabilize,
 Letting my grip of the wide world go.
 May God grant His grace and not wait for the weak
 me.
 Great God! absolve me from sins.

1. Duty.
2. Good men.
3. Moth; soul.
4. (S) sila: habit; custom; character; virtue. (Monier Williams P. 1079.).
5. All containing world.
6. (A) 'zat'. essence. Ultimate Being as opposed to (A) 'sifat': qualities; world of attributes.
7. Without strength, weak. (Abalis: bala-rost)

80. *Di:thi¹ Kalki ka:las manzi Hanzi-pa:then² lobamas ta: Vani venat Nunda Ba:ba Sanzi Ba:r Khvada:ya: pa:p niva:r.*

In the difficult age of Kaljuga,
Without ado have I found the ferry;
So Nunda Baba Sanz raises the prayer:
Gracious God! absolve me from sins.

Intensive penance, fasting, devotional prayers and spiritual practices are said to have been carried on for twelve years in the cave, at Kaimuha. St. John of the Cross says: "They (the mystical experiences) enrich it (the soul) marvelously..... Invested with an invincible courage, filled with an impassioned desire to suffer for its God, the soul then is seized with a strange torment—that of not being allowed to suffer enough". About the Sheikh, it is said that self-mortification and suffering were carried on by him to an incredible degree, throughout his life. For twelve years he lived in the seclusion of the cave, away from the din and whirl of the people, subsisting on wild vegetables like 'kasni hand' and 'vopalhak' only. For another twelve years, a cup of milk made his day's food. When he realized that milk was a means of gratifying physical appetite, he gave up drinking milk, too. For a couple of years, nothing but water from a stream was used to keep body

1. Difficult. [Perhaps from (S) 'daitya': demon-like].

2. Without trouble.

and soul together. However that might be, it is set down in the manuscript that the Sheikh did not eat any cereals, like rice or wheat or any preparation thereof, for twenty-six years. And that should be deemed the limit of abstemiousness and self-abnegation.

16

Forget Not Thy Home

He knew that the sojourn in the world is a period of preparation for the flight back 'Home'. Temptation has to be kept an arm's length, and self-indulgence eschewed. The fear of death is to be overcome by pious deeds and appropriate spiritual practices. Wordsworth says:

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:"

But that out eternal 'Home' is God was stated by Nunda Ryosh about four hundred years before Wordsworth. In a long poem, he emphasizes the point that, having come upon this earth, we should not forget 'Home': the play-field of the world should not engage us so as to divert our thought entirely from God, "who is our home". Life becomes meaningful only if we are able to 'ascend back' into His presence. A sufi's goal is the union with 'Beloved'. The Sheikh says:

81. *Duniyahas kam gvan¹ vendith
 Tse tati² kandi thovuth rava³
 Yiy Mussalman: kya:ho Hendiy
 Ito gindith gara gatshavai.*

What qualities hast thou found in the world
 To allow thy body a free, loose rope?
 The Mussalman and the Hindu sail in the same boat!
 Have thy play and let's go 'home'.

82. *Hontso⁴ bohcha:ni bodus karzai
 Doyum yamani varzani va:va
 Treyum dozakhani ti larzai⁵
 Ito gindith⁶ gara gatshavai.*

1. Good qualities.
 2. In this world.
 3. Permissiveness: licence.
 4. Among Kashmiri Hindus, 'hontsh' means the impurity in a house due to a birth or a death. Here the Sheikh seems to refer the word to his own event of birth. The Sheikh speaks of indebtedness to the three things because they set him on the path of spirituality. (Cf. V. 189). Hontsh (S) ashouch.
 5. (P) dread; shaking; tremour.
 6. "The life of this world is but play and amusement".
- Q.S. XLVII. 36. Footnote: (A) Yusuf Ali: ". . . so we must use our life in this world as a preparation for our spiritual or innerlife."

! Indebted am I to you, O Birth;
 Secondly, to the withering wind of Death;
 And thirdly, to the grisly dread of Hell:
 Have thy play and let's go 'home'.

83. *Tsu:rim rachha:m ku:r ta: gobur*
Ketha jabra¹ ta ya:va-la:va
Kava maranan matham khabar
Ito gindith gara gatshavai.

Fourthly, did I bring up a girl and a boy:
 With what discipline and fondness!
 Why did I forget the augury of Death?
 Have thy play and let's go home.

84. *Petsi na:r zan gatshem vuhibit*
Da:radu:² heth kya:h saudravai
Lvatiy tsu:r³ zan tsalem muhith
Ito gindith gara gatshavai.

Like straw on fire, (life) will burn away;
 How shall I kindle the fire with wood so hard?

1. 'Zabar' in Kashmiri means 'good'. It cannot possibly be the Arabic word 'jabr' meaning coercion. If 'zabar' is adopted for 'jabr', the line would read: "ketha zabara ta ya:va-la:va", meaning: "How nicely and with what fondness". 'jabr' should imply discipline and not compulsion or cruelty.
2. Hardwood. Cf. Kashmiri compound: 'dara-dor'.
3. The thief of death.

Quietly (Death), the thief, will steal my all:
Have thy play and let's go 'home'.

85. *Sang¹ na dyutum sa:dan*

*Ya:m viz ta a:dana² gavai
Na:haga duniya:hach gayam la:dan³
Ito gindith gara gatshavai.*

The company of saints I did not keep,
Till the right moment and youth slipped by;
Wrongly did I attach me to the world:
Have thy play and let's go 'home'.

86. *Mad ta o:sum tunzar⁴*

*Ya:m hanga me zazur a:vai
Ka:li kunisay ninam maza:r
Ito gindith gara gatshavai.*

Conceited and impetuous was I,
Till my temples turned grey.
Alone they'll carry me to the graveyard, some day:
Have thy play and let's go 'home'.

87. *Kati a:dana tsena:vihem⁵ vizei
Kreyi barith taranas na:viy*

1. Companionship.
2. Beginning of life.
3. Attachment.
4. 'Tunzar': Abstract N. of (P) 'tund': Impetuous, hot-spirited. (Platts. p.339.)
5. To throw a hint.

A:la¹ Nunda-Sanzas ti hana: kizei²
Ito gindith gara gatshavai.

I would I had been warned in the beginning, the opportune time,
Loaded with pious deeds, I'd ferry across.
May Thou shake up Nunda-Sanz too, a little!
Have thy play and let's go 'home'.

-
1. 'A:la Karun': to shake up; to awaken; to rouse from lethargy.
 2. Karize.

ce would give such a report.

Several months later I received back from Mr. G. a copy of the report, containing many details of the well-organized exhibition, and had I known it then I would have given him a copy of "L'Art et l'Amour" without question. However, what I did do was to write him a short note, which I think reads as follows: "Dear Sir, I have just read your report on the exhibition at the Royal College of Art, and I am very glad to see that you have given such a good report." I have no objection to this, but I would like to add that I would have given him a copy of my article if I had known about it earlier.

The complete article is reproduced below:

"The Royal College of Art
Exhibition
of Modern Art
London, 1922

REPORT OF THE COMMITTEE OF THE COLLEGE OF ARTS AND INDUSTRIES
ON THE EXHIBITION OF MODERN ART
Held at the Royal College of Art, London, 1922.
BY FREDERIC A. HORN

Nostalgia

The yearning for 'Home' is expressed with a stronger mystical ethos in yet another poem. The word of the preceptor, the practice upon it, the telling of the rosary and meditation, prayers, and pious actions,—one and all, are considered important for the aspirant in this discipline. But the main plank is a vigilant mind, concentrated on the thought of God in whom the mystic longs to merge.

88. *Svaru zuva gara pananu:*

Kava mothuy gara pananu:

Tsa vasith gatshakh lorei

Sir me ho:vuth kya:h nonu:

Lekhito abdulaba:d¹ toray

Kava mothuy gara pananu:

Remember thou thy 'home', my life.

Why hast thou forgotten thy 'home'?

Thou wilt need the support of a staff.

1. (A) abad: Infinity of time.

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What a secret hast thou laid bare to me!
 All is set down in the infinity of Time.
 Why hast thou forgotten thy 'home'?

89. *Tu:shith gatshakh mi:nas¹*

Toh² hyu heth ananu:

A:dana forukh ranis³

Svaru zuva gara pananu:

Shouldst thou rejoice on seeing a fish?

Deem it no better than bran and husk.

In the beginning thou didst rob thy wife:

Remember thou thy 'home', my life.

90. *Ada gora vatsun¹ tsay bo:zay*

Tiy pa:na gatshiy pa:lunu:

Dor na:samsa:r ro:ziy

Kava mothuy gara pananu:

Thou shouldst listen to the word of the Guru,

And act upon it thyself.

1. (S) mina: fish. (The allusion seems to be to the event when the Sheikh was tempted by the smell of roasted fish, during his travels. For a moment, he seemed to yield to temptation. But scoffing at his own whim, he put a piece of burning wood into his mouth, calling unto himself to "feed on hot, sizzling, roasted fish:").

2. Paddy husk.

3. Rani-Zani; a woman, or wife.

4. Word of guru, the spiritual guide.

The world will not stand firm by thee:
Why hast thou forgotten thy 'home'?

91. *Zaf¹ ta karto zikir²**Kandi di:nshith la:gakh onu:**Kava maranan mathay fikir³**Kava mothuy gara pananu:*

Engage thyself in prayers and telling the rosary:
Seeing, why shouldst thou pretend to be blind?
Why hast thou forgotten the thought of Death, and
Why hast thou forgotten thy 'home'?

92. *A:dana kreya ta nima:za taganai**A:sta tas kunu nama:nu:**Tava Hazrati Rosu:l a:shi la:giy**Svaru zuva gara pananu:*

In the beginning, thou canst do good deeds and say
prayers;
Do bow down thyself to Him:
Thus may the Prophet lead thee to Hope.
Remember thou thy 'home', my life.

93. *Kreya:h karto zimai**Yava bayo tsaliy ka:lanu:*

1. (S) Japa: muttering prayers. Japa-mala: a rosary used for telling beads while muttering prayers.
2. (A) The same as (2), to remember God.
3. (A) fikr: thought, reflection; anxiety.

*Yuthna va:ns gatshiy lamai¹
Svaru zuva gara pananu:*

Engage thyself in pious deeds,
Whereby may be destroyed the fear of death:
Lest thy life should go to waste,
Remember thou thy 'home', my life.

94. *Avakin ratanay hitai
Tati kotu² nata:n ja:nu;³
Tava dih⁴ rachhun gava ja:natai
Kava mothuy gara pananu:*

Thou wilt be caught There on mere pretexts,
Where even the good do tremble:
Is it good to nourish the body, therefore?
Why hast thou forgotten thy 'home'?

95. *Tse khyovuth dvad ta gevai
Tiy pa:nas preyivunu:
Tse kava svarun mothuy bugiy
Kava mothuy gara pananu:*

Thou hast fed thy body on milk and ghee,
The things that pleased thee much.

1. 'Lama gatshun' or 'chanbi gatshun': Kashmiri idiom for falling over the precipice; 'going waste'.
2. 'ku:t': much.
3. 'ja:n': good.
4. Body.

Why didst thou forget meditating on God?

Why hast thou forgotten thy 'home'?

96. *Natan ta,ri ta zevan ko:riai¹*

Tsa chhukh nera:n vatav ta bayamu:

Tati muleh² palazanai shuriy

Svaru zuva gara pananu:

They'll shiver with cold and girls will be born;

Thou art frisking about unconcerned!

Thy family will not help thee There, at all.

Remember thy 'home', my life.

97. *Naki:r ta Munkir³ vasan*

Java:b hen mangamu:

Teli mu:la ma: dimo:y tsasan⁴

Kava mothuy gara pananu:

Nakir and Munkir shall descend (into the grave),

And demand an answer (for thy deeds),

May thou not sink (in disgrace) completely, then!

Why hast thou forgotten thy 'home'?

1. The birth of a girl was considered a calamity.

2. Not in the least.

3. Nakir and Munkir: two angels believed by Muslims to examine the dead in the grave.

4. tsasan: to sink into the earth; to be disgraced, completely.

98. *Mang gvaras¹ bvad² ta ba:giy³*
Nata gatshak chi:ravunu:
Yitha-no Shaita:n⁴ kuni tse za:giy⁵
Svaru zuva gara pananu:

Pray to thy Guru for wisdom and luck:
Else wilt thou get drenched to the bone (in sin).
Beware! lest Satan should take thee unawares.
Remember thy 'home', my life!

99. *Myonu prinanu:*⁶ *karto andiy*⁷
*Yi chhuvo bronh bronh palzavunu*⁸
Vani venat Nunda-ba:ba Sanziy
Kaya mothuy gara pananu:

Heed not the scolding issuing from me;
It'll do thee good, as thou advance:
I, Nunda-baba-Sanz, make the prayer:
Why hast thou forgotten thy 'home'?

1. Of the Preceptor.
 2. Buddhi: wisdom.
 3. Good-luck.
 4. (A) (from ~~कृ~~ to turn away in opposition);
the devil; an evil genius.
 5. Zagun: to be on the watch; to guard. Here, to take unawares; to waylay.
 6. Prinun: chiding; reproaching.
 7. Karto andiy: heed not; set aside; do not allow to get in.
 8. Being helpful.

Potential of Human Life

Another significant point to which our attention is drawn is the importance of human life. Human life is an asset which should not be misused and frittered away in the pursuit of material ambitions only. God-realization is possible to man. Our birth, as human beings, is a means to this end; in fact, it is man's speciality, over all other animate creatures, that he can choose for himself the path of heaven or hell. His own actions determine his future abode,—either among the raging tongues of fire and caves of frozen gloom, or in the ever-bright, ever-green, gardens of Elysium, brimming with bliss. The purpose of this life is to follow the commands of God and His Prophet: otherwise, life should be deemed as wasted. The Sheikh says:

100. *Pa:no yemi doha do:zakh¹ ta:van²
Badka:ran pakana:van tot*

1. Hell.

2. To heat up.

*Pananiy gona:h pa:nai pa:van¹
Tati ma: dapaham za:s kath kiut.*

The day they'll light the fire of Hell, my soul,
And carry the wicked there,
Our won sins will knock us down:
Won't thou regret there why thou wert born at all?

101. *Tava² ta:va³ su:r gatshi kohan ta ba:lan,
Na:forma:nan tra:van yot;
Jantas jantiy a:san chha:van
Tati ma: dapaham za:s kath kiut.*

That fire will reduce to ashes hills and mountains,
Into which are thrown those who obey not,
And the good will enjoy (themselves in) Heaven.
Won't thou regret there why thou wert born at all?

102. *Ma:ravun ti:r a:m yeli ada bala no
Zeth za:la valanay yeli a:s metsi.
Anti mal neirina kya:h neiri chhalano
Ka:li ma: talanam ti:la zan tvatsi.⁴*

Once the arrow of death is shot, there is no remedy:
Through birth was I caught in the meshes of the world.
If the mind be not clean, what avails washing the body?
I may fried in oil, One Day, I fear.

1. To knock down.
2. By that (Note the alliteration in 'tava and ta:va').
3. Heat.
4. (S) *Tvacha:* skin; body.

103. *A:raish¹ ditsan prath sifa:tas²*

Za:tas³ labina marun ta zion

Sharaf bakhashun⁴ hazi⁵ insa:nas

Trukhai⁶ chhukh ta pa:nai tsen.⁷

The manifest has been adorned variously; (but)

The pure Being is beyond birth and death.

Man is blessed with God's special grace:

Pay heed to it, if thou art wise.

104. *Sonta yim tsey kun la:ganay karan⁸*

Timai svakh baran papi-nendei⁹

Yimai Khyadai ta Rosool svaran

Timay samsa:ras zen kandei.

Those who toil for the Lord, in Spring,

Will reap blessedness in the height of Fall;

Those who meditate on God and the Prophet,

Are verily born unto this changeful world.

1. (P) a:raish: decoration; specific mark of beauty; ornament.

2. (A) Qualities. Here, creatures of the world.

3. (A) Possessor; Essence. Here, the transcendental Being; The Ultimate Truth.

4. Has been endowed with. Man has been endowed with the capacity to carve out his own future.

5. Short of Hazrat; a title word as a mark of respect.

6. Trukh: sharp of wit.

7. To heed; to take the cue.

8. La:ganay karan: work hard in the field.

9. Harvest time.

Distinction between the manifest and the transcendental is made in the clearest terms. Man is the "roof and crown" of created things, and his superiority lies in his capability to rise above the level of mundane consciousness of creature-comforts. Transcendental heights are within his scope of realization. But the Sheikh does not spell it out. He only throws a hint. It is the wise man's own affair to plan out his destination. Remembering God and the Prophet are the means to rise spiritually.

The Prayer

THE knowledge of the importance of human life and undergoing stringencies of asceticism and self-mortification are not, however, enough to help carry the aspirant to his goal. The guidance of a spiritual preceptor and, above all, the Grace of God are considered essential for perfection. Accordingly, the Sheikh refers to a spiritual guide or the Guru. He also prays fervently for divine grace. He says:

105. *Padma:npo:rachi¹ Lalei²
Tami galei amrit piva.³*

1. Padma:npora is modern Pompore or Pd:npar.
2. Lalla-ded, the famous mystic saint-poetess of Kashmir and an elder contemporary of the Sheikh. It is significant to note that the Sheikh admits her superior mystical attainment; he hails her as an 'Avta:r'.
3. (S) Piba: to drink.

106 *Unity in Diversity*

*Sva sa:ni ti avta;r¹ lvalei²
Tithuy me var dita:³ diva⁴*

(It was) Lalla of Padmanpora
Who drank, in long draughts, nectar divine;
A beloved Avtar she was to us, too:
May Thou, Lord, bestow a similar boon upon me!

106. *Lu:ka Bavanach⁵ Kaji:⁶*

*Akaji⁷ karan siva:
Sa,,ti ja:na:va:ran tsaji:
Tithuy me var dita: diva:.*

The mute (saint) of Luka Bhavan
Worshipped God with undivided devotion;
She flew away with the birds of the air!
May, Thou, Lord, bestow a similar boon upon me!

107. *Ka:r ta La:luk⁸ kaly*

Ya:m valith⁹ kdrakh siva,

1. Avtar: A divine incarnation.
2. Lap: a token of fondness.
3. Boon.
4. Diva stands for Deva or God.
5. Luka-Bhavan: a place in Anantnag District.
6. Reference to a saintly lady of Luka Bhavan.
7. Without diversion; wholeheartedly.
8. I have not been able to find any other reference to these 'saints'. There is one Krishna Kar, a well known mystic saint of Rainawari, but he is of a much later date.
9. Secretly.

*Tavay a:ka:sh atseth¹ tsaliy
Tithuy me var dita: diva:.*

Kar and Laluk remained dumb,
While they worshipped secretly:
In a state of non-mind soared they into the Void,
May Thou, Lord, bestow a similar boon upon me!

108. *Katha chhe varzit tsor²*

*Tim du:r gatshith ta rava
Ka,,ten kathan ditith tsor,
Tithuy me var dita: diva:*

Four things are forbidden (on the spiritual path),
Away they stayed from all these.
How many (important) things have been condensed
into four!
May Thou, Lord, bestow a similar boon upon me!

109. *Ditho Gangabal as³ ta:ro*

*Nata Siva-myul vakhun⁴ kava:
Su⁵ sa:ris ra:tas pra:ro
Tithuy me var dita: diva:*

1. Without chita, the consciousness of this world;
without mind.
2. Lust, Anger, Greed, Attachment.
3. 'Gangabarās' seems to be a misreading for Ganga-balas—The lake at the foot of the Harmukh.
Hence, the emendation.
4. Kashmiri idiom for 'having good luck'.
5. 'su': 'he' appears to refer, to the shephered of the
next quatrain.

Having ferried across the Gangabal lake,—
 Else, how was he destined to meet Siva—,
 For the whole night he did wait!
 May Thou, Lord, bestow a similar boon upon me!

110. *Ramas¹ pata pohlu.²*

Tami dumas³ vakhun kava:
Su Harmvakha atsit tsolu:
Tithuy me var dita: diva:

The shepherd followed Siva,
 How did he come by the tail?
 Entering Harmukha, he disappeared there!
 May Thou, Lord, bestow a similar boon upon me!

111. *Tothyokh na Ishabar gosanis⁴*

Tami za:nis na Karith siva:⁵
Tothyokh Ragaza:la puyvd:nis⁶
Tithuy me var dita: diva:

1. (S) Rama: The beautiful; Siva.

2. Shepherd.

3. 'dumas': tail; the tail of Siva's bull. There is a reference to a folk tale. A faithful shepherd succeeded in catching hold of the tail of the bull on which rode Siva. He entered Harmukh, along with the Lord. A similar tale is current about a Kashmiri saint, named Sodi Voni; see V. 112.

4. A hermit.

5. Siva for Siva: service; worship.

6. One who deals in Pashmina yarn and raw pashmina wool.

The ascetic at Ishabar was not blessed with Thy grace,
He knew not how to serve Thee.
At Ragazal, the vendor of Pashmina-yarn was blessed:
May Thou, Lord, bestow a similar boon upon me!

112. *To thyokh Sodi Va:nis apa-bodis¹*

Yemi ava-sivuy² ohar³ kheva:

To thyokh Siddha Shrikanthas Siddhas

Tithuy me var dita: diva:

Sodi-Voni, the half-witted, was blessed by Thee,
The same who ate unboiled food!
The god-man Siddha Srikantha, won thy grace:
May Thou, Lord, bestow a similar boon upon me!

113. *Tami Dandak⁴-vanakiy Zulka: Reshiy*

Kdtsh-phala⁵ korun siva:⁶

Pvakhta bakt⁷ os mukt⁸ suy

Tithuy me var dita: diva:

Zulka Reshi of Dandakvana,

1. a-prabudha: 'alp-buddhi': silly.

2. Unboiled.

3. Ohar: (S) ahar: food.

4. On way to Gangabal Lake.

5. Katsh: A shrub of wild Indigo. It also bears fruit. (Grierson).

6. (S) Sev: to use.

7. Bhakt: devotee.

8. One who attains salvation; emancipated.

Who subsisted on fruit of shrubs wild,
 Was a perfect devotee and attained salvation.
 May Thou, Lord, bestow a similar bood upon me!

114. *Reshi vanaki Mira:n Reshiy*

*Tsandra-sa:sas¹ ann-zal cheva:
 Ada Daya-hot² a:ka:sh gavai
 Tithuy me var dita: diva:*

Miran Rishi of Reshivana,
 Who lived for a thousand lunar months,
 Full of God did go to his heavenly abode.
 May Thou, Lord, bestow a similar boon upon me!

115. *Zain³ myon ambreta gvaru:⁴*

*Tim a:daraviy⁵ samsa:ra gayva:
 Gav gvaras ti tsa:tha tsoru:⁶
 Tithuy me var dita: diva:*

1. One thousand lunar months, probably. It would make his life approximately equal to 83 years 4 months.
2. Full of God.
3. The reference may be to Zainshah Saheb of Aishmuqam, District Anantnag? The Guru of the Sheikh has not been identified.
4. Guru who initiates into the discipline whereby spiritual salvation is attained.
5. Full of honours.
6. This quality is attributed to Lalla-bed also, who is said to have surpassed her Guru, Siddhmol.

Zain was my spiritual Guru,
 He left the world much honoured;
 And, as a disciple, outstripped his own Guru!
 May Thou, Lord, bestow a similar boon upon me!

116. *Vizi ketha na kra:vam sanzavay*¹

*Diva sanzay gatsham siva:*²
Vani venat Nunda-Ba:ba Sanzay
Tithuy me var dia: diva:

Why did I not begin preparation in time?
 Devotion to the Lord is my sole longing!
 (So), I, Nunda-Baba-Sanz, make the prayer:
 May Thou, Lord, bestow a similar boon upon me!

*117. *Sa:hibo bartal molum sa:s*³

Rongum roy ta tha:vtam vanei
*Narud⁴ chhu dunya:h, peyan na ra:s*⁵
*Ha:vasa rozaha volganei*⁶
*Kartam gobu:l ta la:gay da:s*⁷
Bartal cha:ni phera 'dulganei

1. Sanz karun: begin preparation.
2. (S) sevana: devotion and worship.
3. Ashes.
4. Dice; a game of chance and luck.
5. Right; in the desired manner; to suit one.
6. From 'ulangan': to cross, to transcend.
7. Servant.

Besmeared have I myself with ashes at thy threshold,
O Lord!

I have dyed my face that Thou mayst recognize me.
A game of dice is the world, and the die is not
rightly cast.

How I wish I could transcend the world!

Shouldst Thou, God, accept me as Thy servant,
In dust would I wallow, at Thy door.

118. *Dohas guzarin nafala¹ hatha:*

Ra:tas ru:dus za:gai²

Yodvay na karaham qabu:liyathai³

Hu:n zan phyu:rus A:gai

A hundred kinds of penance did I undergo during the-
day;

At night I kept a vigil.

If Thou dost not accept me (as Thy servant),

Little better than a stray dog shall I be, O my
Master!

*119. *Yeti⁴ ti me tsay tati⁵ ti me tsay*

Metsiy kartam gulza:r⁶

sa:riy tra:vith rotukh me tsay

Me tsay ha:vtam dida:r⁷

1. (A) a voluntary act of religion, the observance
of which is not prescribed: (Platts).

2. (S) Jagri: To keep a vigil.

3. (A) Acceptance as a servitor, deciple, devotee; ap-
probation.

4. In this world.

5. Hereafter.

6. (P) A garden of roses.

7. (P) look; appearance; face.

Thou art my support here, and hereafter too:
May Thou change my clay into a bed of roses!
Renouncing everything, I caught hold of Thee:
Lord, mayst Thou show me Thy face!

God's promises

The prayer, charged with emotion, appeals to God for His grace. A large number of Sufi saints have attained beatitude before the death. The legend of Sidi Yunus and the Persian Shepherd are enough to this day. The Sufi's separation, as it follows, is also after a style of Sufism. His opinion is that love of faith and sincere trust (trust) to the power of God. He says:

"*Al-dhāt wa-hū-lah akbarū*"
"He is greater than all creation."

1. Sufi's spiritual knowledge about God. This word may also be read as "Allah" meaning "the living Being". God is the creator of all living things. But the second meaning God is not the creation, as the verse refers to the "knowledge" of God.

2. Choice

3. God-made man becomes like

God. Thus according shelter of God's grace

611. *Walt Whitman*

He was a man of himself with power at the threshold,
of his own raised base, stood looking up his road.
He was in body and soul like a square good-humored
and bold he stood like a lion. I could never forget
the look and the word and the tone
of Walt Whitman. How I used to sit in the library
of the New York Public Library, and the other
readers there, and George Ripley, the author
of *Free Soil*, and Wendell Phillips, and

John Greenleaf Whittier,
and the other great writers,
and the other great men,
and the other great women.

A hundred kinds of pleasure did we have during the
years of my life.

Secondly, I had a visit—

Three days ago, a school boy from the Bronx
came to see me. He is a better than a good boy, and
is a good boy.

Thirdly, there is no more.

That is all.

God is Gracious

The prayer, charged with emotion, appeals to God for His grace. A large number of Kashmiri saints had attained beatitude, before the Sheikh. The legends of Sodi Voni and the Fortunate Shepherd are current to this day. The Sheikh's aspiration, as is evident, is to attain a state of blessedness. His optimism is the child of faith and sincere trust (tawakkul) in the benignity of God. He says:

120. *Tsa chukh svakalan¹ ka:ran² me
Me tse pata³-vana ditim tra:na⁴*

1. Sva-kal: good thoughts; pious thoughts. The word may also be read as 'sakalan' meaning 'all living beings'. God is the creator of all living things. But the second meaning does not suit the next line, as the verse refers to the Sheikh himself.
2. Cause.
3. Back-woods where hermits live.
4. (S) Trana. Trana din: take shelter or seek protection.

*Bai tse pantsan vaktan¹ nema
Chhuham tsetas tsa meharba:na.*

Thou art the cause of all my pious purposes;
In the backwoods did I take refuge in Thee.
Five times a day will I bow to Thee:
For I remember how gracious Thou art.

121. *Nirguna² tsa ro:yat³ ditam
Chhus boh cho:nuy na:v sora:na
Bagi Kaila:s⁴ kha:rith nitam
Chhuham tsetas tsa meharba:na.*

O Thou without qualities! reveal Thy face to me!
Meditating have I been on Thy name (alone).
Help me, O God, climb up the Kailasa:
For I remember how gracious Thou art.

1. Five times, viz., Fajar, Zuhar, 'Asar, Magrib, 'Asha.
2. According to Saiva philosophy of Kashmir, God is said to be (i) with name and form and, therefore, qualified. The manifest world is the 'form'. He is called 'sa-gun' i.e. with attributes. (ii) He is also transcendental or formless or 'nirguna! Sufism also affirms two states or conditions: 'zat' and 'sifat'—the unqualified and the qualified Being.
3. (A) Royat: vision; sight; appearance.
4. Kailash is the mountain traditionally assumed as the abode of Siva.

122. *Hazi Rosulas¹ ka:mat² tsaji*
Tsey tas su:zuth sahaz³ Qura:na
Baga su yem riya;zat pa:ji⁴
Chhuham tsetas tsa mcharba:na.

The desire of the holy Prophet was fulfilled,
 Thou sent him the Quran, spontaneously;
 (Because) O Lord, he carried on penance with dedica-
 tion:
 For I remember how gracious Thou art.

123. *Su chhu svakalan⁵ bod Paigambor*
Tse tas ba:with siri a:dana⁶
Su tsey shodi⁷ mana nyovuth andar⁸
Chhuham tsetas tsa meharba:na.

1. (A) (inf.n. of rasl. to bring a message); a mas-
 senger; an apostle; Hazrat Mohammad (rasulu'l-
 lah).

2. 'kamat' should derive from 'kamna'—desire. To
 give 'kamat' the meaning of 'kumti', as Shri
 Mohd. Amin Kamil in his Nurnama has done,
 —'inferiority of wisdom'—would not be in con-
 sonance with the name of The Prophet because
 Prophets and Avatars are born great and wise.

3. Naturally; spontaneously.

4. The Prophet Mohammad is said to have carried
 on intensive penance for 12 years, in a cave.

5. Men with pious ideas; the believers.

6. Of the beginning: original.

7. Pure; sincere.

8. To the innermost sanctuary of Self.

He is a great Messenger for the pious;
 Thou revealedst to him the Original Mystery:
 Thou didst lead him in, with his pure mind:
 For I remember how gracious Thou art.

124. *Chhum cho:nuy me a:dar¹ ta*
Me tse path voni tyajum² ma:na
Me tsa bhakti: ka:ran karta
Chhuham tsetas tsa meharba:na.

How much do I revere Thee!
 For Thy sake my pride I gave up;
 May Thou, Lord, become the cause of my devotion!
 For I remember how gracious Thou art.

125. *Bava³ manza bavyom⁴ vishas⁵*
Tava gorum⁶ van⁷ a:dana⁸

1. Reverance.

2. (S) *tyaj*: free oneself from; to renounce.

3. (S) *Bhava*: worldly life; world.

4. To come into existence; grow.

5. (S) *Vish*: poison. *Vishas* may also be a corruption of 'vishay'— problems of the world; the objects of sense perceptions which distract the mind. 'Bavyom' is singular; hence, singular object 'vish': poison, is appropriate; 'vishas' rhymes with 'reshas'.

6. Searched; took to.

7. Forest.

8. In the beginning.

*Baga prakat¹ bartam reshas²
Chhum tasetas tsa meharba:na.*

In this world I grew nothing but poison,
Alt. (In this world I was victim of a multitude of
desires),
So I took to the jungle, early in life.
May Thou, Lord, fill my mind with longing for
Thee!
For I remember how gracious Thou art.

126. *Prath dishan³ ta sanga:than⁴
Tsey chhiy sakalay⁵ lu:kh nama:na
Me ti madatha: kartam tsa:than⁶
Chhum tsetas tsa meharba:na*

In all directions, at all congregations,
Thou art the object of worship by all.
May Thou help me too,—a seeker of Thine!
For I remember how gracious Thou art.

1. Prakat; short form of prakrati: natural tendency; aptitude.
2. It is enlightening to find that the Sheikh calls himself 'a rishi'—one who is moving on the spiritual path.
3. Directions.
4. The meeting places; congregations.
5. (S) Sakal: all
6. 'tsathan' is used in order to rhyme with 'sanga:-than'; otherwise, it should read 'tsa:tas'—me the disciple or devotee.

127. *Dashador¹ yeli grezith² yiyam*

Ada man tsalem senda:na³

Baga shodi mana laz⁴ ka,,ts gayam

Chhum tsetas tsa meharba:na.

When my stars arise auspiciously,

My mind will flow like waters in the Sindh,

Alt. (I shall be able to see Him face to face).

O God! how much humiliated I feel, with all my pious thoughts!

For I remember how gracious Thou art.

Faith, that asks no questions and leaves not a shadow of doubt in the mind of the aspirant, is evident from the above poem. Coupled with faith is its twin sister 'destiny', the pre-determined course of affairs. But God's grace must be sought. Devotion, worship and total dedication to Him are the means to the end of receiving His grace.

1. Constellation of astrological stars.

2. Grazun: to roar; to be effective; to be auspicious; favourable stars.

3. Senda:ha: like the waters of the Sindh in Kashmir. The word is doubtful. (S) 'Sam-nidha': vicinity; to fix the eyes upon. (H) 'Sanidhan'.

4. From 'Laj': (S) Lajjitam: to be ashamed.

Unity in Diversity Realized

The next poem throws light on the fact that the Sheikh did receive God's grace and in ample measure. The veil of illusion was lifted from the face of Truth. Light of God shone upon him destroying darkness of doubt and ignorance. His intense penance, unalloyed faith, strict control of his sense organs, and absolute riddance from the powerful forces of obscuration, such as greed, lust, egotism and desire for worldly goods had, at last, borne fruit. He attained the realization of the Divine omnipresence. The affirmation of this 'state' is made in the following verses:

128. *Da:l¹ go:m mi:lith Aliphas ta Hayas*

1. Alif (ا) and hai (ه) and dal (د) combined

(Continued)

*Ami Hayan¹ kornam bayas² na:sh³
 Sheshikal⁴ troprim Ahadakis payas
 Mima-rost Ahmad logum ra;sh⁵*

(Continued)

ned make 'Ahad' (اہد) symbolizing one God.

1. Hai (ہ) may, symboliize life; the eternal life Principle. (ہ) may also stand for (جیب) the Lord.
2. (S) 'bhai': fear.
3. (S) destruction.
4. The six disturbing influences on the mind, as the six sense-perceptions. The tendencies of the mind to wander. 'Sheshikala' or 'Chandrakala' may also refer to the yogic centre above 'Ajna' chakra. But this meaning does not suit the sentence which refers to 'troprim', i e, closed. The sense apertures were closed.
5. 'rash lagun', is the Kashmiri idiom for going into raptures; to feel extremely happy.

*Sheyi-vana¹ phyu:rus mo:yas² mo:yas
Ada par³ mokalyom ta kodum va:sh.*

'Dal' got suffixed to 'Aliph' and 'Hai',
And 'Hai' destroyed my fear!
Six (apertures) of sense did I close to gain clue to
the One;
Minus 'mim', Ahmad (became Ahad)—the Source of
my joy.
I roamed about the six forests, every nook and corner;
Lo and behold! my wings came unfolded and I stretched myself.

Alt. (The 'other' gone, I stretched myself).

129. *Bova bayi⁴ sut⁵ ta sharam tra:yam*

1. She-van may refer to the six chakras, on the subtle yogic plane—as given in Sat-Chakra-Nirupana (Cf. Sir John Woodroffe. *Serpent Power.*) ('siah-van'—the dark forest of ignorance).
2. (P) moy: hair.
3. 'Par moklun' is an idiom for being relieved of anxiety. Also, a metaphor from hewing wood. The wedge getting free and the hammer coming to a halt. (Also 'Par' in the sense of 'vopar': 'the other'. Cf. One without the other.)
4. (S) bhai: the worldly fears.
5. (S) suta: children

*Sa:r va:n¹ chha:vam² aki a:na³ tai
 Sahaza⁴ zal⁵ chho:vum shari:r no:vum⁶
 Bihith sa:l korum⁷ aki a:na tai.*

The fear of the world, children, and (sense of) shame
 did I renounce;
 Experienced in a moment, the bliss of life!
 In the waters of Truth I bathed, and cleansed my
 body,
 And sitting (at a place), I roamed (the universe) in a
 trice.

130. *La: Il-a:h Il-Alla:h sahiy⁸ korum
 Vuhiy⁹ korum panun pa:n*

1. The pleasures of the whole life.
2. Were enjoyed.
3. (P) a moment.
4. Natural: the real.
5. Water.
6. Cleanse: purify.
7. Sal Korum: "I wandered", indicates a spiritual experience: the Sheikh describes the moment of God realization.
8. That there is one God only was verified. Obviously, this is a state of mystical attainment.
9. 'Vuhiy karun' means in Kashmiri to 'blaze up'; to burn red hot and ultimately to get reduced to ashes.

Vaju:d¹ tra:vith Mu:ju:d² sorum

Ada boh vo:tus la:-maka:n.³

There is no god but God, did I verify and confirm;
My little self I quite burnt away.

Alt. (I burnt myself blaze).

Ignoring the manifest, I meditated on the Everlasting:

So was the Spaceless realized by me.

131. *Tsha:nja:m bavanam⁴ beyi shen dishen⁵*

Neib ta nisha:na lobmas na kunei

Pritsha:m mala-ba:ban ta tapa-reshan

Tim lagi bu:zi bu:zi revanei

Dab yeli dyutamas fikiran ta andeishan

Ada Suy dyu:nthum boh na kunei⁶.

1. (A) vajad: To be found. That which is manifest; that which exists, but is mortal.
2. That which is Immortal; the Transcendental; the Everlasting Being.
3. (A) Without space: The Infinite.
4. The worlds. The commologists (in the metaphysical parlance) speak of seven worlds and nine 'akashas' or skies. Cf. V. 192.
5. Four directions plus above and below make six.
6. Cf. V. 129, 1.4.

چندان کر دست و پازدم آشفته ترشدم
سماکن شدم میانه در یا کنار بود

I looked for Him in the Bhavans and six directions,
 Neither any mark nor clue did I come upon:
 I enquired of the Mullahs and the Hermits;
 Hearing me they only bemoaned (their ignorance).
 As I subdued my logic and doubts,
 Lo! I found Him all-pervading and myself naught.

*DIVINE PRESENCE IN US*132. *Su me nishe boh tas nishei**Me tas nishei qara:r¹ a:v**Na:haga tshondum me pardishei²**Pananei dishei³. qara:r a:v*

Close by me stood He, and I by Him,
 Relaxed felt I by His very side;
 Wrongly had I looked for Him in alien lands,
 (When) I found solace within myself.

133. *Kho:ri rostuy jaha:za⁴ to:rum**Mo:rum mad lu:b ta muh**Sedi vonda rahith⁵ sa:heb go:rum⁶**Ada prazano:yum panun ruh⁷.*

1. (A) (inf. of qar) rest; repose.

2. Foreign lands; outside one's own self

3. One's own country; metaphorical for one's own mind.

4. The ship of life: it is usual to refer to the human body as the boat or ship.

5. Keeping straight my mind: with undivided attention. Today, we say 'Ru:zith'.

6. Searched.

7. (A) Ruh: the soul; spirit; the vital principle.

I ferried my boat without an oar,
 I slayed Vanity, Greed and Attachment,
 And looked for the Lord, with an undivided mind:
 Thus did I recognize my own soul.

134. *Voni ga:sh¹ dyu:nthum vana ketha gata²*

Babri-langas³ dapa svayi-ka:th⁴

Diluk darva:za ketha ma:li vata

Svanas ketha dima ka:tsuk⁵ va:th

Khvada:y dyu:nthum kas ma:li khata

Ja:nas⁶ sa,,tiy chhum ja:n⁷ sanga:th⁸

Having seen the Light, how shall I call it darkness?—
 How can I call a twig of Sweet-Basil, a stalk of
 nettle?
 How shall I close the door of my heart?
 How shall I solder gold with glass?
 Having seen God, how can I conceal the fact?
 United with my self is the Universal Self!

1. The inner Light; The Light of knowledge.
2. Darkness of ignorance.
3. The sweet basil sprig.
4. Nettle stalks.
5. Of glass.
6. With the little self; the individual self.
7. The Cosmic Self; God. Note the pun on 'ja:n'.
8. (S) sangathan: to join.

135. *Soray¹ pa:nai vuchha:n chhuy pa:na:s*

Za:tas² labina nendar ta khen

Yemi na dya:n kor za:nh ath gya:na:s³

Anis chhu hyuhuy ra:th kyho den⁴.

Being all-consciousness, He looks upon Himself,

Alt. (Being everything, He looks upon himself);

The transcendental Being neither sleeps nor eats:

One, who never thought on this point of true knowledge,

Is blind: night and day are alike to him.

1. The word, as written in the manuscript, can be read as ‘svaray’ meaning with all consciousness; consciously. It can also be read as ‘so:ruy’ meaning all. Both these meanings can be applied to the given context. According to the Shaiva philosophy, God is referred to as “All pervading consciousness” or the All-Experiencer. As such He experiences everything in the universe which is Himself in the immanent form. Holy Quran. S. II. 29.

If we read ‘so:ruy pa:nai’ together, it comes to mean that He is Himself everything: He is all in all.

As such He observes Himself.

2. But He is not the body which needs sleep and food. (A) za:t:-Essence; owner.
3. Jna:na: knowledge; the spiritual knowledge.
4. The blind man is no judge of colours. The ignorant man is like a blind man.

136. *Su chhuna vuchha:n qi:las ta qa:las¹*

Su chhuy vuchha:n ha:las² kun

Zikri Haq par zev dith ta:las³

Ra:za Honz⁴ yiyiy za:las kun.

He does not judge thee by thy dialectics,

The spiritual condition does He observe.

Meditate on God with tongue stuck to thy palate,

Thus will the King Swan be drawn into thy net.

1. Argumentation (Platts).

2. It is a mystical term connoting the aspirant's spiritual state of devotion, in which physical comforts are totally ignored. 'Muqam' is the stage of development and 'hal' the spiritual condition.
3. At the back of the palate is said to be a nervous plexus appropriate for concentration: also with tongue stuck to the palate, the breathing exercise in which the name of God is repeated with every in and outgoing breath. It is a *yogic 'mudra'* or posture.
4. The Hansa is a mythical bird: catching hold of the 'hansa' means realization of the self within. Raza-Honz or King Swan stands for 'universal soul or supreme spirit' (Monier Williams), Cf. 'Hamsa-gath' or ,suham' Lalla-ded. P.

God's Open Hand

The aspirant is warned not to be scared by the hurdles on the path, nor should he attempt at escaping from Physical difficulties. Since life is short and worldly riches are of no avail on the Judgement Day, the purpose of human life sums up to the cultivation of moral values and spiritual upliftment. The gates of His Court are open to all and men receive what they desire and deserve. "And that man hath only that for which he maketh effort"¹ "To this end, the Sheikh says:

*137. *Ka:nan² tahaneden da:rizena sipar³*
Kartaja chhvakan phi:rzes na roy⁴
Bala:yi tahanzi vandizen lashkar⁵

1. Holy Quran, Sura 53. 39. Marmaduke Pickthall.
P. 712.
2. To the arrows,
3. Shield.
4. (P) face.
5. Army (of comforts): God's attacks are not to be counteracted by seeking refuge in a thousand earthly comforts.

Ada chhuy yeti kyho tati¹ obroy².

Do not put up a shield against His darts,
 Nor turn thy face to shun His dagger-thrusts;
 Let a whole army be sacrificed at the altar of calamities coming from Him:
 Thus will dignity be thine, both here and hereafter.

138. *La:run³ ga:run⁴ Su yeth samsa:ras
 Doha aki⁵ la:las granz logi ha:r⁶
 Siv⁷ yeli karaniy hekh Khanda-ka:ras⁸
 Na:ras⁹ sapaniy ada gulza:r*

The only thing worth looking for and attaining in the world is He;
 For a Day will come when a ruby and a Kawri will have the same worth.
 When thou shalt begin to serve the Lord,
 So will the fire become a garden of roses.

1. 'yeti' stands for this world and 'tati' for the world after death.

2. (P) word is 'a:bru': dignity; pride; credit.

3. To obtain.

4. To search for.

5. On the Doomsday.

6. Kawri: a token of money (in the Sheikh's time) of the lowest denomination.

7. Service.

8. The Destroyer: God. Cf. جبار تبار

9. The fire of Hell.

139. *Sa:heb chhu bihith su:da-duka:nas¹*
Sa:riy chhis manga:n kentsha: dih
Rot no kansihond ra:chh no va:nas
Yi tse gatshiy tiy pa:na nih².

God has set up a Banker's shop,
Everybody supplicates Him for something or other.
There's neither let or hinderance, nor guard to the
shop;
Thou canst help thyself to anything thou choosest.

-
1. A banker's establishment; a money-lender's shop. Here 'money-lending' is not used in the corrupt and scandalized sense of usury. In the country-side, the person who advanced money may have been considered a benefactor, as he helped people in times of need. Otherwise, God could not be referred to as a money lender, in the derogatory sense.
 2. "And that man hath only that for which he maketh effort. And that his effort will be seen And afterwards he will be repaid for it with fullest payment."

—Holy Quran. S. LIII. 39-41.

Eng. Tr. by Marmaduke Pickthall.

THE PRACTICE OF DIALECT

and a more or less educated audience. But it is not always so. In some cases the language of the stage is a popular dialect, while the language of the audience is not. This is the situation in most broadway theaters, where the acting is in dialect but the audience is in English. In other cases, however, the language of the stage is quite different from that of the audience. This is true of many plays, particularly those written by old masters like Shakespeare and Webster. In such cases, the language of the stage is often very difficult to understand, and the audience may have trouble following it. This is especially true of plays written in Elizabethan English, which is very different from modern English. In such cases, the audience may have trouble understanding the language of the stage, and the actors may have trouble understanding the language of the audience.

It is important to remember that the language of the stage is not necessarily the language of the audience.

When a play is written in a particular dialect, it is important to remember that the language of the stage is not necessarily the language of the audience. This is true because the language of the stage is often very different from the language of the audience. For example, in a play written in Elizabethan English, the language of the stage is very different from the language of the audience. In such cases, the audience may have trouble understanding the language of the stage, and the actors may have trouble understanding the language of the audience. This is especially true of plays written in Elizabethan English, which is very different from modern English. In such cases, the audience may have trouble understanding the language of the stage, and the actors may have trouble understanding the language of the audience.

The Hand of Fate

The Sheikh's philosophy of life revolves round the kingpin of human destiny. Fate is the pre-determining factor for our weal or woe. He does not spell out the 'Karma theory', though he harps on the theme of sowing and reaping, throughout. He talks of worship, penance and prayer; there is limit to self-mortification; but spiritual success ultimately depends on the will of God. He says:

140. *Lar¹ ketha vuthakh sekei*

A:ba va:ni² rikhei paki na na:v

Ti kus ka:sith ha:-ma:li hekei

Alt. (*Ti kus ka:sith Hima:li³ hekei*)

Yi la:ni⁴ dekai lekhna a:v.

1. A rope.
2. An extremely thin streamlet.
3. 'Himal' may refer to the legendary, unfortunate tale of Himal and Nagiray. The word may simply be broken up as ha:-ma:li: dear friend.
4. Lot; destiny.

How wilt thou twine a cord of sand?
 The boat will not move on a thread of a stream.
 Whoever can eraze, dear friend,
 Alt. (Who could undo the lot of Himal?)
 The writing found in the Book of Fate?

141. *Kentsan dyutatham o:rai a:lav*¹
*Kentsan ra:si gayi na:lay Veth*²
*Kentsan mas³ cheth achhi laji ta:lav*⁴
*Kentsan papith gay ha:lav kheth*⁵

Some attained God through His sheer will;
 To some, a flood of effort bore no fruit;
 Drunk (with divine grace), some got bewildered.,
 And locusts devoured ripened crops of some.

142. *Kentsan su:d mu:l kya:h ma:lu:*

1. Divine call. Effortless attainment of success (K. idiom).
2. Veth—the river Jhelum: (K. Idiom) for immense efforts ending in smoke. There is a variant: “kentsav racha:yi na:lai Veth”. But this version is not acceptable, as it is not antithetical to the first line.
3. Wine.
4. Eyes getting riveted to the ceiling: becoming unconscious of everything around; being bewildered.
5. (K. Idiom) for unexpected calamity just when the goal is about to be attained.

Kents gay ya:nan pha:lav¹ dith.

Some got the capital, interest and goods to boot;
And some, (as bankrupts), put up the shutters.

143. *Kentsan ditith yeti kyho tote²*

Kentsan yeti nata tote kya:h

Kentsan ditith la:lav tote³

Kentsan ga:sha manza gatai kya:h.

Some received (Thy bounty) here and hereafter.
Those that get not here, what hope have they there?
On some necklaces of diamonds were bestowed,
And some suffer night in the broad daylight!

144. *Bulbul poshi-va:ri ga:ra:n*

Mogul ga:ra:n huni-va:s⁴

Sah sha:l shuni-lay⁵ ga:ra:n

Khar⁶ tsha:ra:n guhiled ta sa:s.⁷

In search of flower-gardens roams the song-thrush,
And the owl seeks the ruined corner;

1. The shutters of the shop.

2. 'Tote' for 'tate': there.

3. Necklace of triple threads.

4. A desolate place. 'huni': corruption of 'shuni', 'va:s': a place of residence.

5. An uninhabited place; a wilderness.

6. 'Khar' in Kashmiri means an ass. Here, "the little-ass" or woodlouse; *oniscus*; an insect multiplying in dung, rotten wood, dirt and dust.

7. 'sa:s': ashes.

The lion and the jackal wander in the wilderness,
And the wood-louse looks for dung and dirt.

145. *Zara:da¹ poshas dyol² avazo:tuy³*

*Kheyi yas na gur gupun ta ga:y
Su yeli sha:has sheiri vo:tuy⁴
Su avazo:tuy dreinth⁵ kas a:v.*

The marsh-flower grows on a mean weed,
Neither horse, nor cow would care to eat it.
As it becomes a laurel round the brow of a king,
Who would look at it as a mean thing, then?

146. *Maren⁶ ta pa:nthan⁷ du:ru: kyho lyothu:⁸*

1. In modern Kashmiri 'Zod': a pool of stagnant water.
2. The dried swamp-weed used by grocers in tying their retailed goods.
3. Of mean origin: of little value.
4. In Kashmir the custom is prevalent among the Hindus to this day. The dried weed intertwined with flowers is used as a laurel, an emblem of honour. It is tied round the forehead of the bride-groom, as a mark of distinction. 'Shah': the bride-groom, called as such to this day.
5. (S) dresya: visible.
6. MS. 'marnan'. I read the word as 'maren', plural of 'mar', corruption of 'math'; a hermitage. 'mar' is still used to denote some localities,

(Continued)

*Ada yatu: chhum kava sana za:no
 Pa:p vendi modari ta pvani vendim tyothu:
 Vath ra:vam anis ta tesenta¹ mya:ni pa:no.*

In the hermitages or on the roads, distant or near,
 Wherever He be, how shall I know?
 Sins I deemed sweet and pious deeds bitter:
 I, a blind man, have lost the way! Realize that, my
 soul.

147. *Kya:h kara karmas ta dekanis la:nis
 Hanga-ha:kar² a:yam lu:ra:no
 Pra:kar pyom vani ikalis³ pra:nis
 Vath ra:vam anis ta tsenta mya:ni pa:no.*

What shall I do with ‘karma’ and (my) ordained lot?
 They have been pulling down the lintel (of my life);
 The old purlin (of my body) is giving way:
 I, a blind man, have lost the way! Realize that, my
 soul.

(Continued)

such as ‘Deda-mar’, ‘Zin-mar’ etc. In my opinion
 ‘marnan’ is the scribe’s error.

7. (S) ‘panth’: the way; path; doctrine.
8. Near.
1. To become aware of; to realize.
2. The lintel of a door: the reference is to the body.
 The allusion may also be to the greying hair at
 the temples. ‘hang’ also means temple.
3. The main horizontal beam of the roof: purlin.
 Here, spine of the body.

24

God is the Giver of Everything

148. *Gvan pritshto tsvan dishan*

Ma:run bram¹ tha:vun a:ditu:²

Keintsav dyu:nh keints deinshan

Pa:na A:shin³ kas kya:h dyutu⁴:

Ask of the Four Quarters the attributes (of the Lord);

Destroying (darkness of) illusion, cherish thou the Sun (of knowledge);

1. Illusion. (S) bhram.

2. Aditya. (S) (RV) sun: the dispeller of darkness: the source of knowledge.

3. Ablative Ash: husband. (Ashen=asun) (Grier-son) which is untenable. In verse 172, the Sheikh uses 'Ashin'=God. Cf. 'osh': Lord; master. "Suy chhuy sarinay osh asavunaye"—Swami Parmanand.

4. 'dito' for dyut: has given.

Some have beheld and some will behold (Him):
 'Tis God Himself ordains it so.

149. *Tas kunat Di:v lutshiy pra:ra:n¹*
Gyara² a:bihaya:t³ onuy totu:⁴
She⁵ yeti tsalan ta pa:ntsh⁶ la:ran
Pa:na A:shin kas kya:h dyutu:

Even the gods got wearied with waiting for Him!
 The spiritual guide got 'the water of life' from there
 Where six vanish and five take to their heels:
 'Tis God Himself ordains it so.

150. *Akh ranya:h huti Va;ma Divaniy⁷*
Sochhi⁸ ambar⁹ gandith chhatu:
Bya:h¹⁰ vada;n riva:n hevanay
Pa:na A:shin kas kya:h dyutu:

1. God is not easy of attainment.
2. The spiritual preceptor: Guru.
3. (P) water of immortality; water of life.
4. For 'tatiy': there.
5. The five jnana indriyas and mind.
6. The five sense organs. In the state of supramental consciousness, the sense-organs are said to cease functioning.
7. Vama Diva is the name given to Siva. The spouse of Siva is Parvati.
8. (S) svaccha: clear; pellucid; celestial.
9. (S) ambara: apparel; garment.
10. 'Bya:h' for 'bya:kh': another.

There is a lady like the Spouse of Vamadeva,
 Clad in apparel, celestial white;
 Here is another weeping and crying sore.
 'Tis God Himself ordains it so.

151. *Akis bartal sa:zanda¹ geva:n
 Vud² chhu la:gith nendri-hotu:
 Beyis razi ta lo:riy la:ya:n
 Pa:na A:shin kas kya:h dyutu:*

Musicians sing at the door of one;
 Waking, he pretends to be drowsy.
 Another is beaten with sticks and thongs:
 'Tis God Himself ordains it so.

152. *Kentsan roza ta nema: zazimai
 Timan bugiy³ ru:d pa:na hetu:
 Kentsan umar sa:r gayi lamai⁴
 Pa:na Ashin kas kya:h dyutu:*

Saying prayers and observing fasts are apportioned
 to some,
 God Himself wishes them well;
 Some have wasted their life, quite:
 'Tis God Himself ordains it so.

1. (P) Musician.
2. One who is waking.
3. The Lord.
4. (K. Idiom) 'Vans lama gatshani': wasting one's life. We also say 'Vans chambi gatshani'.

153. *Keintsan hata-badi da:nik kuchhan*

Ann kuchhan zag kyaho chhotu:

Keintsan vai¹ nata ma:sum² bachan

Pa:na A:shin kas kya:h dyutu:

Some have several granaries of paddy,
Of various qualities—red and white;
Some lack food for their infant children:
‘Tis God Himself ordains it so.

154. *Kents patavatai vada:n*

Kamava:n nata tsa:nan drotu:

Kcints tiu:t butra;ts³ vava:n

Pa:na A:shin kas kya:h dyutu:

Some weep and wail all their lives,
Desiring to reap without toiling on land;
Some sow a lot in the soil:
‘Tis God Himself ordains it so.

155. *Yus yu:t phol⁴ vavi ta va:yiy⁵*

Tas tatt palzi a:khrat⁶ kyutu:

Tiy Nundi ti vethu⁷ ta pra:viy

Pa:na A:shin kas kya:h dyutu:

1. The daily ration of rice.
2. Innocent; infants.
3. Land; earth.
4. Quantity of paddy or any other grain: usually a small quantity.
5. Ploughing land.
6. (A) the next world; the future state.
7. From (S) ‘vid’; ‘viditva’; to know.

The more land a man tills and the more grain he sows,
 The more will it help him, Hereafter;
 Nunda also understood this, and will attain.
 'Tis God Himself ordains it so.

156. *Dasha Ra:vanas pata jeshin*
Yas Halmut¹ vo:tuy² totu:
Ra:za Ra:mas vasi:la³ dishan⁴
Pa:na A:shin kas kya:h dyutu:

Fanfare and festivities on the fall of ten-headed Ravana!
 Halmut reached him even there.
 Helpers did Raja Rama find on all sides:
 'Tis God Himself ordains it so.

157. *Keintsh dana ta dya:ray muchha:n⁵*
Darama kuchhan diva:n chhitu:⁶

1. A name of Hanuman who burnt Lanka, the palace of Ravana.
2. Hanuman reached there where Ravan lived. Cf. Ramayana.
3. (P) means; mediation; support.
4. Directions.
5. (S) mocaniya: to be given up.
6. Darama dyun: equivalent of 'da:n dyun', To give in charity.

*Keintsh prez¹ muri² bechha:n
Pa:na A:shin kas kya:h dyutu:*

Money and wealth are given up by some;
They give away granaryfuls in charity;
Some spread their skirts, begging from people;
'Tis God Himself ordains it so.

158. *Akha:h Botani³ pa:yir⁴ tsanda:n
Tas vapat⁵ va:tsay totu:
Bya:h bihathay⁶ lachhi na:li ganda:n⁷
Pa:na A:shin kas kya:h dyutu:*

One toils with ponies' stirrups away in Botun.⁸
But misfortune pursues him even there;
Another stays at home clothed in a woollen garment:
'Tis God Himself ordains it so.

1. The People.
2. The custom of spreading the skirt of the garment for begging is prevalent to this day.
3. Botun is the name given to Kargil, Dras, Leh etc.
4. It may have reference to the stirrups of ponies on whose backs was carried merchandise from Kashmir to Ladakh: a hard job, involving tremendous risks and labour.
5. (S) vipatti: misfortune.
6. Sitting idle: doing no work.
7. Putting on a warm woollen garment: enjoying a luxury.
8. Cf. 1 above.

159. *Keintsan ratan hai¹ ta hostu:*

Aqali rostu; fikir karya:yi

Biya:h² ara sara kara:n³ khvara-rostu:

Pa:na A:shin kas kya:h dyutu:

Some own jewels, horses and elephants;

A fool does nothing but broods over it.

Another, footless, fidgets helplessly.

‘Tis God Himself ordains it so.

160. *Kulsi⁴ akh a:v kolu:*

Su ra:jas bo:juy vo:tu:

Biya:h Kulsi zeth gav kolu:

Pa:na A:shin kas kya:h dyutu:

Dumb (by birth) a man came to Kulus:

Lo! He became a companion of the Rajah.

Another, born at Kulus, became dumb.

‘Tis God Himself ordains it so.

161. *Akis dyutun potra donu:⁵*

Biyah dapa:n ku:r kandi⁶ za:yi

1. (S) है (Ha) horse.

2. Another.

3. (K. idiom) feeling miserable and helpless.

4. ‘Kuls’ is the name of a village near Bandipur.
There appears to be an allusion to some legend,
in this stanza.

5. (S) ‘dhana’: wealth.

6. ‘kandi’ has been used at many places for modern
‘kyazi’: why; and also for ‘body’.

*Treyum tho:vun chhon ta chhotu:
Pa:na A:shin kas kya:h dyutu:*

The wealth of sons is given to one;
Another grieves why a daughter is born;
A third is left altogether childless:
'Tis God Himself ordains it so.

162. *Qudrats¹ tahanz lukan man²*
Kas chhu damana chhotu³
Chhi akisay khalaqa:h⁴ nama:n
Pa:na A:shin kas kyho dyutu:

People revere His natural powers;
Whoever is sinless (in this world)?
All bow to Him, the Almighty One:
'Tis He Himself ordains it so.

163. *Keintsh mari⁵ ta pa:riy⁶ lada:n*

1. (A) God's might; Nature's powers.
2. Respect.
3. (K. idiom) 'Damana chhot asun': to have an immaculate skirt; to be sinless. The line may also read: 'Kas chhu damana tshotu': 'who has a garment too short for spreading before 'Him' or who is so proud and conceited as not to supplicate God. But the first reading appears to be more to the point.
4. (A) khalq: creation; mankind; people.
5. From 'math' such as the Buddhist monasteries: charitable establishments.
6. House; cottage.

Darmas diva:n sum¹ ta sothu:²

Keintsh muhit³ ma:rith niva:n

Pa:na A:shin kas kya:h dyutu:

Monasteries and cottages are built by some;
Bridges and dykes are built as charitable works;
While some do kill and rob others:
'Tis God Himself ordains it so.

164. *Guza:rto tso:r vaqt⁴ ta beyi peshin⁵*

Yava nazdi:k va;tiv totu:

Vani venat Nunda-Ba:ba-Reshan

Pa:na A:shin kas kya:h dyutu:

Spend the four quarters and Peshin (in prayers),
So mayst thou gain nearness to Him:
I, Nunda-Baba-Ryosh, raise the prayer,
'Tis God Himself ordains it so.

1. A bridge.

2. An embankment; a dyke.

3. (S) 'mush': to snatch; to rob.

4. Cf. V. 120: subuh, digar, sham, khoftan.

5. Peshin—between one and two p.m. The usual
prayer times of Muslims.

165. *Ki:laki¹ api trakas² di:nthim to:sha:n
 Sha:nti-handi gari pishun³ va:v
 Svazanan sabi-bata⁴ dyu:nthum na po:sha:n
 Kvazanan dyu:nthum methi-ma:z⁵ ta pola:v.*

Silly boy-dancers I saw rejoice over a 'trak' of grain;
 The sober and wise grind the wind!
 The good remain hungry in the midst of a feast,
 And the wicked enjoy meat-dishes and pilaus.

1. (S) Kelaka (M.W. p. 309) Boy-dancers, who are still in vogue. In the countryside, they receive grain as their remuneration. We call their dance: 'bacha-nagma'.
2. Formerly, five seers and three chattaks, but now equivalent to five kilograms. The idea is that these dancers got a lot of food to eat while many wise and sober men starved. The underlying thought appears to be that wordly comfort does not depend upon one's will or wisdom.
3. 'pishun' for 'pihun': to grind. 'pishun vav': (K. idiom) have no grain to grind.
4. Feast where people, sitting in long rows, are served to their fill.
5. Meat cooked with vegetables. (Methi: fenugreek).

Satan Trounced

It is said that once the Evil One slyly approached Nunda-Ryosh. As expected, a long arm of temptation was extended to the Sheikh. But he, a vigilant sentinel to his soul, drove the devil off with a severe reproach. With reference to this context, he says:

166. *Antoh hu¹ heth go:lum ba:lu:²*
Sakaliy³ preha⁴ pa:lam yatsh⁵
Vuchhta ketha 'Aza:zi:las⁶ tsolu:

1. The vital airs. This shows that he had been } practising 'habsi-nafas' or regulation of breath, very early in life.
2. 'balu' for 'bal': boyhood; youth.
3. (S) sa-kala: complete; entire; whole; all.
4. (S) 'spriha': eager desire.
5. Ichha or will.
6. (A) Satan: the name of a fallen angel; an evil spirit. It should read: 'Azazil' in the Nomina-tive case.

Vudisay Nundi me karmas veth¹

Boh pa:nas pa:nai motu:

Lasi Nund mari ta neitsh.

Concentrating on the vital airs, I spent my youth;
 With all my will, I nourished the desire (for God).
 See how even satan took to his heels!
 Though he was awake, I, Nunda, escaped his grasp.
 I mortified myself so,
 (Unmindful) whether Nunda lives or dies.

वृदिसय नुंदि मे कर्मस वेत्थः १
 बोह पानस पानाय मोतुः
 लसि नुंद मरि ता नेत्थः

वृदिसय नुंदि मे कर्मस वेत्थः १
 बोह पानस पानाय मोतुः
 लसि नुंद मरि ता नेत्थः

1. (S) Vikta: to separate; to give a slip.

26

Casteism Denounced

Having completed his period of seclusion in the cave, the Sheikh set out on a journey to Anantnag. Here he came to know of a Hindu mystic-saint, living in a cave at Bumuzuh¹, pargana Martand. Popularly called Buma-sa:dh, this saint had a reputation for performing miracles. Before sitting to worship his three thousand and sixtythree 'tha:kurs'—miniature idols—in the cave, early in the morning, he had his bath at five holy places (ti:rthastha:ns), viz., Chandernag near Bijbehara, Shurahyar near Shankeracharya Hill in Srinagar, Yanbu, Wullarnag and Khadanyar. When the Sheikh reached Bumuzuh, he had many discourses and discussions with the Sadhu on matters spiritual and metaphysical. One of the main topics was the 'Unity of Being'. The

1. The cave at Bumuzuh is also called 'the cave of Ari Ray', because in the year 3031 Kaljugi, Raja Sandiman known as Ari Ray, clothed in deer-skin, entered the cave and disappeared there.
—Tarikh Hassan. vol. II, p. 54.

Sheikh is said to have raised a point of objection to the Hindu way of casteism. Ultimately, the sa:dhū is said to have accepted Islam. Henceforth, he came to be known as Baba Bam-uddin, and became one of the closest associates of the Sheikh.

The following stanzas refer to this event.

167. *Firishtav mor hetsau ladanu:*

Asur nahit¹ karhas ja:y

Tahanzi qvadrats sekh tati vopanu:

Kvalas² hamkol kya:h hedivu:

The angels started building their tenements;
Razing them to the ground, the demons made the land plain.

Mysterious are the ways of God! Nothing but sand was there!

How can members of the same family jeer at one another?

168. *Hazrat Ba:ba-A:dam mo:lu:*

Ma:ma Hava: totuy a:vu:

1. Demolishing.

2. (S) kula: a race; family; tribe; caste; community.

*Ada kati vopun Du:mb¹, Va:tul², tsrolu:³
 Kvalas hamkval kya:h hedivu:*

Adam came as the first ancestor of man,
 Mother Eve followed suit.

Wherfrom were the low castes born, then?

How can members of the same family jeer at one another?

169. *Ati hath ta vu h jora vopanu:*

Akh zani ta akh marad a:vu:

Tahanz⁴ hekamats timan bo:la:nu:⁵

Kvalas hamkval kya:h hedivu:

Hundred and twenty pairs were born of them,
 Of each (pair), one was male and the other, female;
 God's wisdom made them talk:

How can members of the same family jeer at one another?

1. One who skins off dead animals. (Grierson). One who tends cattle in the village. (Modern). (S) doma: a man of low caste (living by singing and music). (Monier Williams).
2. Sweeper. (Grierson).
3. Worker in leather; also a spy. (Grierson).
4. Refers to God. Through God's grace and wisdom, man has been made the only talking animal.
5. 'timan bolanu' should read 'timan bolanavan'. 'Bolanavan' has four syllables which perhaps, jarred on the metre.

170. *Ha:bil ta Qa:bil¹ vopanu:*
Ba:ba A:damun avla:d a:vu:
Akh tsom metsi akis na:r lo:nu:²
Kvalas hamkval kya:h hedivu:

Abel and Cain were born,
The children of Adam and Eve;
One was buried in earth, and fire was the fate of the
other;
How can members of the same family jeer at one
another?

171. *Kval mo lagi rangan³ ta hangan⁴*
Kval mo hangan⁵ lekhanai a:v

1. Habil and Qabil or Abel and Cain were two of the sons of Adam and Eve. Cain killed his elder brother Abel, as he became jealous of him in love.
2. The idea is that the Hindus and Muslims are essentially brotheren. They are the descendants of the same ancestors. It does not make much difference if the Muslim is buried and the Hindu burnt after death. ‘Lanu’ in the MS should read as ‘lonu’, meaning fate or destiny.
3. (S) Rang: colour; paint; drama; theatre etc. The last meaning does not suit the context.
4. ‘Hang’: family position; relationship. It can be used, as here, for social status.
5. The temples. The family mark is not stamped on one’s forehead.

Kval mo ashud lagit¹ angan

Da:rani amal² nata³ kval kati a:v.

One's 'kval' does not change one's complexion or status,

On one's temples, no badge or family is stamped.

(Beware), lest the thought of family should benumb thy limbs.

Mind thou thine deeds; otherwise 'kval' signifies nothing.

First parents being the same, man is knit into the fabric of one human family. The differences of caste, creed and colour are due to an error of judgement, and ignorance. When the sun of knowledge dispels man's darkness, the barriers automatically tumble down. This point is brought home with the help of an analogy. The Sheikh says:

-
1. 'Ashud lagun': literally means to become unconscious due to the fragrance of herbs on very high mountains, as on the way to Gangabal or Amarnath. Here it has the sense of being drugged or getting intoxicated.
 2. (A) action.
 3. Otherwise. One's actions alone determine one's caste and social status.

172. *Yakh¹ tulkatur ta shi:n**Bion bion pa:da kari A:shin²**Ya:mat khotuk pu:ri³ kin Rav⁴**Ta:mat timan tren akuy gav:*

Ice, sheets of frozen water and snow

1. The same thought is expressed by Lalla-ded in the following vakh:

Tari salila khota tai tare,
 Hemi tre gay byon-abyon vemarsha
 Tsetany rav bhati sab same
 Shivamay tsaratsar zag pashya.

Intense cold may freeze water into ice; may be into snow.

Reflecting, you find water differentiated into three forms:

But when the sun of chetna (supreme consciousness) dawns upon you.

These again dissolve into one cosmic substance.

The universe of animate and inanimate beings is seen as Siva (The Lord).

It is difficult to distinguish between 'yakh' and 'tulkatur'.

The first may mean ice in forms other than in sheets of frozen water.

2. This word is used for God elsewhere also. Cf. vv.

148 etc.

3. (S) East.

4. (S) Ravi: the sun. The sun of true knowledge.

Are created by God, variously;
 But the moment Sun appears from the East,
 Into one element are changed the three.

He explains the true import of 'Nimaz' or the prayers of a Mussalman. He is not tired of exhorting people to realize that the importance of prayers lies in the control of one's sense-organs and, more than that, in helping one to get rid of the thought of 'duality' between man and man, and between Immanent and Transcendental Being.

173. *Poz yod bo:zakh pa:ntsh namu:rakh¹*
Nata ma:z² namu:rakh soy chhem nema:z
Shivasta Shunyahas³ yod myul karakh
Seduy Soy chhay vahantar⁴ nema:z.

If you listen to truth, curb the five;
 Otherwise, you bend the body and call it "prayers"!
 If you unite Siva and the Void,
 That is the inner prayer, indeed.

Having brought Baba Bam-uddin in his own fold, the Sheikh returned to Kaimuh along with Baba Taj-uddin. About this time, Sultan Sikander But-shikan, the ruler of Kashmir, fell ill. The manuscript records that the

1. Bending the five sense organs.
2. Body.
3. Siva stands for God immanent and 'Shunyah' may stand for God transcendental.
4. (S) "abhyantara": 'inner'.

Sheikh met him. The meeting proved efficacious and the king got well. Consequently, the Sultan became a disciple of the Sheikh. (At the hands of the Sheikh), Tuli Raina, was the next convert to Islam.

A Mussalman Defined

One day a religious man approached him and asked what his conception of a Mussalman was. The Sheikh recited the following poem:

174. *Ang¹ yas khvash-boyi menga² zan vudai³
 Nishi vuden⁴ bo:da kathan⁵ heth a:si ma:n
 Sostuy kreyi⁶ ta rostuy kru:dai
 Suy dapize Mussalmain.*

1. (S) A limb of the body; the body as a whole. The body should be as immaculate as snow, nay even as fragrant as a rose.
2. Literally, temples: the brain. 'Menga' stands for 'mind'.
3. It is a kind of gum of a plant used as incense. The idea is that the body and mind of a Muslim should be chaste and pure and should be recognizable as such from a distance, as the sweet smell of flowers, or incense.
4. The waking ones; the spiritually awake.
5. The discourses about true knowledge.
6. Pious deeds.

One, whose body emits fragrance and mind incense,
 Who attends with reverence the wise discourses of the
 wakeful,
 Full of pious deeds and free from anger,
 May verily be called a Mussalman.

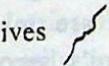
175. *Yus dohachi ka:mi kari (na¹) avada:liy²
 A:ses nunzarach³ svakal⁴ kama:n⁵*

1. (na) is not found in the MS. Without it, the line reads as: 'Yus dohachi kami kari avadaliy', meaning "who scoffs at daily work", or, "who transgresses (the laws of) day's work" or, "who does not do his daily work properly". This cannot suit the context. The Sheikh is defining a true 'Mussalman': It would be a contrary attribute and an anomaly. Hence, the necessity of (na).—
2. To neglect: to take lightly.
3. Of daily work: of wages. Cf. footnote, pp 72, 78. Nur Nama, Mohammad Amin Kamil.
4. Good thoughts; good intentions. It may also be read as 'sakal' meaning 'all'. If 'sakal' is read for 'sokal', then in 5. 'kama:n' should mean 'kamayi' or wages. It would involve repetition. Therefore, the correct reading is 'sokal' meaning good intentions and 'kaman' would stand for 'ka:mna', or desire. 'sokal' and 'kaman' as nouns would suit the syntax. 'Ases' is verb to which the two nouns would stand as objects.

Tseta keisar¹ mada va;liy²
Tsa:li gob vatsun ta avama:n³
Yiy paras⁴ prini⁵ tiy pa:nas pa:liy
Suy dapize Mussalma:n.

One who does (not) shun his daily duties,
 Who has a genuine desire to earn his livelihood,
 Who tames down the lion of his mind,
 Who puts up with a harsh word or insult.
 Who preaches what he practises,
 May verily be called a Mussalman.

176. *Suy purusha⁶ svarg⁷ pra:veti*

1. (S) Kesar: mane of a lion. ‘tseta kesar’: mind, the lion; the powerful, devouring egoism. The MS. gives  “kasar” which should read 
- “kesar”. Lalla-ded also uses ‘kesar’ for a lion.
2. ‘Mada valun’: figuratively, to tone down; to remove the sharpness of edge; to tame the wild beast. (S) Mada: hilarity; intoxication.
3. Disrespect; insult.
4. Short for ‘voparas’; to a stranger.
5. ‘Prinun’ means to teach; to give a lesson. Also to reproach.
6. A human being.
7. Heaven: the goal of a good man’s life.

*Yus ohar¹ tsavi beyan sa:n
 Raten² dohan yus ro:za tha:vei
 A:si sato-sath³ nama:n⁴
 Kru:d lu:b muh mad ahanka:r⁵ tra:vei
 Suy dapize Mussalma:n.*

That man will attain Heaven
 Who shares his meal with others.

1. Cf. (S) 'ahar': food. Mr. Asad Afaqi has the stanza in the following form:

Suy pursha svarg Pravei
 Yus Dai svari yeti beyan sa:n
 Raten dohan yus roza tha:vei
 Suy dapize mussalma:n.

—Ayina Haq. p. 367.

He gives only four lines to the stanza. It appears that his second line is an interpolation, or is a misreading. In the stanza given in this text, the second and third lines are in concord, whereas the metre of Mr. Afaqi's second line is irregular: 'yeti' is redundant.

2. The custom of keeping fasts on holy days, as prevalent among the Hindus of Kashmir to this day, may have been the custom among the Muslims too in the 14th century. It may refer to Ramzan fasts, also.
3. S. sat=truth.
4. Bending as in saying prayers.
5. Egotism: I-ness, considered one of the biggest hurdles on the path of spirituality.

One, who fasts on holy days,
Who bows low in prayers, in all truthfulness,
Who gives up anger, greed, attachment, arrogance
and egotism,
May verily be called a Mussalman.

177. *Pa:nas mval karina ha:rei*¹
*Sa:ti beyis karina ma:nas*² *ma:n*
*Dvarzan*³ *tra:vith svazan*⁴ *garei*⁵
*Ratas dohas va:re*⁶ *pa:n*
Par ta pa:n sodaras ta:rei
Suy dapize Mussalma:n.

One, who values not himself even at a 'kowri',
Who vies not with others in gaining respect,
Who keeps company of the good, abandoning the
wicked,
And night and day restrains himself,
Who ferries himself and others across the ocean,
May verily be called a Mussalman.

-
1. 'Har' or 'kowri'.
 2. Respect. There is a pun on the word 'man': the second 'man' is 'to compete'.
 3. A man of evil character.
 4. A man of good character. 'Dvarzan' and 'svazan' are antonyms.
 5. Garun: to look for; to search.
 6. (S) 'Vara': to restrain; to control.

178. *Beyis vopushun¹ vakhnei²*
Pa:nas bronth ani yima:n
Beyis nazar karina³ hanei
A:sina dana⁴ di:nshith brama:n⁵
Va:ra yus paki shara⁶ za:ne
Suy dapize Mussalma:n.

One, who makes a beautiful exposition of things, for others,
In which he first believes himself;
Who looks not with covetous eyes at things that belong to others,
Who is not tempted by the sight of wealth;
Who walks warily and knows the Muslim religious laws,
May varily be called a Mussalman.

179: *Andvan rahith⁷ hand yemi matshay⁸*
Satsay⁹ lo:gun panun pa:n

1. (S) Vapusha: wonderfully beautiful.
2. To give a lesson. (S) 'Vyakhya' exposition, explanation, a lecture.
3. To look upon the property of others with greedy eyes.
4. Wealth.
5. To be tempted.
6. The religious law of Muslims.
7. Equivalent of 'ruzith': living.
8. 'Yad mathun' is a K. Idiom: to subsist on.
9. 'Sats' derivative of 'sat': 'truth'. 'Sats lagun' to look for the Truth; to walk on the right path.

*Yad yemi gand¹ ta tsed yemi hetsay
Metsay vyondun panun pa:n
Andkun ni:rith bar yemi phetsay²
Suy dapize Mussalma:n.*

Living in the backwoods, one who subsists on
chicory,
Who dedicates himself to the search for Truth,
Who tightens his belt and acts with patience
And realizes his body to be mortal,

May verily be called a Mussalman.

Upon this, the Brahman named Kantha Pandith accepted Islam and was named Qutub-uddin. Baba Qutub-uddin became the scribe of Sheikh-Nur-uddin.

-
1. 'Yad gandani': (K. Idiom): to reduce the belly; to eat less.
 2. It has not been possible to come upon the meaning of 'Phets barani'. We have phrases like 'phetsi gatshun' meaning 'to lose'; 'to go in vain'; 'phitsani' is to commit a mistake.

THE HINDU CONFIRMATION

(1) In general, the best of every language
has its corresponding language (parallel).
Thus, English has not only its mother
language, but also, it has a language
so closely related to it (parallel) that no
one can tell which language is which.
This is called parallelism. The
other meaning of the word is that it
is what is believed or thought all round
about a thing, especially about a person or
thing or other thing. It is a belief or view held
which is not accepted by the right of reason,
but which is held because it is held by
others who have seen or heard before
and who have not been able to see or hear
anything else.

(2) In a language, there are two kinds of
sentences, simple and complex.

called the border-passage. It is the way in
which the language of America and the
language of Europe come in close contact and it is
widely diffused among us. Instead of this we
have "the in-and-out" method of passing "border-pas-
sage" from one language to another.

The Great Dialogue

The next disciple and a boon companion of the Sheikh was Baba Nasir-uddin. As a young man of Narsar, pargana Kothar, Nasir was laid up with a stomach ailment so that he could not digest anything he ate. His parents brought him to Kaimuha to obtain blessings of the Sheikh. Nasir was served with a potful of rice and asked to help himself. It is said that the young man ate to his fill, without the least symptom of dyspepsia. He, therefore, stayed on at the cave establishment of the saint and continued eating at the saint's kitchen. Soon he was completely recovered. One day, Nasir-uddin expressed his desire to go home. To him the Sheikh addressed thus:

180. *Nasri nesari¹ su:r² kar*

1. Sleep; usually deep sleep. There is a pun on the word. It can also mean that he should destroy his ego.
2. To turn to ashes; (K. idiom) to destroy; to waste.

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*Kas ya:r¹ kari seki daha-sa:si²
 Dahan³ ma:li mura:d bochhar
 Yi-haba: a:rtsar⁴ nikis⁵ α:si
 Keintsan sa:heb ditsa:v kratsar⁶
 La:nis⁷ lekhimatis kya:h karizei.*

O Nasir, destroy thy sleep!
 For whom will the Lord turn sand into coins of gold?
 Most people are hungry for food,
 Only the good realize the state of suffering.
 God ordained it so that some should take to penance.
 Who can scratch out the writ of Fate?

Nasir-uddin complained that his observation was that the rich were honoured everywhere and the poor were looked down upon. He wanted to go back home and earn his living. Nasir said:

1. The Lord.
2. Sasyun: a coin. Cf. Abul-Fazl's account of Kashmir currency system of Akbar's time. 2 Bahagani=1 puntshu. 4 puntshu=1 Hath. 10 Hath=1 sasyun. 100 sasyun=1 lachh. Kalhana Rajatarangini v. II STEIN. p. 308.
3. People in general.
4. (S) Artata: state of affliction, pain, suffering.
5. The good man. It should read 'nekas'.
6. (S) 'Krichhra': austerity, penance.
7. Destiny.

181. *Fri:ti:s¹ treyi nengi² sa:las ninas*
Gari:b brontha peyakh ninas moy
Fri:ti:s banda³ rostuy patsanas
Gari:bas bandh heth patsanas moy
Fri:ti:s andi lu:kh ba:rav dinas
Gari:bas garik bu:ts ralanas moy.

Thrice are the rich invited to feasts;
If they meet a poor man, invited he will not be...
Without mortgage are the rich trusted,
Not so the poor, in spite of pawns:
Back-biters the rich may have,
But the poor are shunned by kith and kin.

The Sheikh admonished him not to run after wealth and be tempted by the glamour of the rich. Life is short and joys of life are vanishing shadows. The rich man, sitting in his mansion, has no room for the Lord, pre-occupied as he is with worldly possessions. The Sheikh said:

-
1. Fritis: (Cf. modern 'fruts') lucky; fortunate; auspicious. Here 'rich' as against 'poor' (garib) of the second line.
 2. Times. This word has been used by Lall-deo also.
 3. 'Local colour'. In the fourteenth century money lending may have been carried on against things pawned or mortgaged, as is the practice prevalent to this day.

182. *Nasari mo ma:z hama:mas*¹

*Ava tshoh lagi*² *dama:mas*³

*Tsand yeli dinai*⁴ *dama:mas*

*Ada tshoh so:riy*⁵ *dama:mas*⁶

O Nasir, let not 'hot-baths' tempt thee,
For so, thy kettle-drum will get inflated;
And when they beat thy kettle-drum,
Deflated will it be.

1. A hot-bath arrangement, attached to a rich man's building. (Figurative) leading a life of luxury.
2. 'tshoh lagun' means to feel elated; to go into raptures.
3. 'Dama:ma' is a kettle-drum. 'damamas tshoh lagun' may mean that 'he will feel too much elated'. Hama:ma and dama:ma were attached to the establishments of the rich. (K. Idiom): 'hamami ta damami lagun'. The two employees must have been making a common cause of things, one politely and the other rudely, like his kettledrum.
4. Here 'dama:ma' may signify announcement of death.
5. Glamour of rich life will be lost.
6. 'Damama' standing for the human body. There is a pun on 'dama:ma'.

183. *Lashi mondīs¹ hyotnam zolta² tapun
 Kava za:na kas athi ma: din kra:vay³
 Na:ras su:r gom svaras sopun⁴
 Bayi chhum kani pata ma: chhanpun ra:viy⁵*

The block of my resinous torch-wood has caught fire.

Who knows to whom the harvest will go?
 My fire has turned into ashes and my wakefulness,
 into a dream;
 I fear lest my sling should be lost with the stone.

184. *Tsa chhukh bihith peth rabakha:nas⁶
 Mehma:nas⁷ ja:y kati dikh
 Chha:n yeli tsha:nda:n ta:nas⁸*

1. The knotty block of resinous conifer. This wood catches fire at once. Here it symbolises body.
2. 'Zol' from 'zalun': fire. 'Tapun' stands for intense heat. (S) tapa: heat.
3. 'Krav' is the harvest; the fruit of labour.
4. Dream: nothing remained. Sor= wakefulness; movement; vigilance.
5. (K. Idiom) signifies loss of all hope.
6. Luxurious apartment.
7. (P) stranger; guest. The guest is God Himself. Self-conceit leaves no room for the thought of God.
8. Appears to refer to the event of death. The worldly carpenter looks for timber for the bier.

Torakis chha:nas¹ vai² kya:h dikh

Tra:yith³ inai and ma:da:nas

Ava⁴ sa:ti pa:nas kava ta:rakh?

The grand saloon is occupied by thee!

Where wilt thy Guest stay?

When the carpenter looks for the timber (for thy bier),

What wages wilt thou give to the Carpenter 'There'?

At the margin of the field will they lay thee down:

How wilt thou ferry across that way?

Nasir-uddin was not convinced. He insisted that staying at one's home and eating food, however humble, was better than remaining a guest of somebody else. Nasir said:

185. *Panani gari ha:kh⁵ ta bata behtar a:su:* —————

1. 'Toruk chha:n' obviously refers to God, the builder of this bodily frame. He is to be paid wages in the form of pious deeds of which an account is demanded on the Judgement Day.
2. Wages, usually given in the form of rice or paddy, in the countryside.
3. The grave-yards may have been situated at the farthest end of the field.
4. 'Ava sati': by that way of life.
5. 'Ha:kh': a leafy vegetable. Bata: cooked rice. The two together make the staple food of Kashmiris, in general.

*Lu:ka gari dvad gev kha:s¹ na
Modur tsakhit laz² geilana³ ha:su:⁴
Tati⁵ ku:ntsh ka:nsi potsh a:sina.*

Simple fare of rice and 'hak' at home is better
Than milk and ghee received at somebody else's.
Tasting sweet dishes, one gets nothing but disgrace,
taunts and jeers.
None will be the guest of another, 'There'.

The Sheikh said that there were pretenders to piety. Living in their families, they became avaricious and tried to get what belonged to others by means fair or foul. They ate ill-gotten food and found their path of spiritual evolution blocked in this world and hereafter. The Sheikh remonstrated with such people:

186. *Dunya:da:rav⁶ Reshay⁷*

1. Of no importance.
2. Shame.
3. Taunts.
4. Jeers and laughter. (S) hasa: derision; a jest, laughter.
5. There seems to be a pun on 'tati'. It may mean 'at one's home, there is no guest and no host. All the members are alike'. 'Tati' may also mean 'In the world after death'.
6. (A) worldly; worldly-minded.
7. Though Sheikh Nur-uddin (Vali) is said to be the founder of the order of 'rishis' in the valley, it

(Continued)

Hishu¹ par payan² za:gunu:³

Zana:nav kya:h purushav

Bodasu i:ma;n pananu:⁴

Hala:l⁵ tra:iith hara:m⁶ kheshav⁷

Yeti kya:h tati⁸ chhu vatakonu:⁹

(Continued)

appears that it was a common practice among people to take to asceticism. There may also have been pretenders to this holy order. The Sheikh castigates such pseudo-saints.

1. The same as 'hetu'.
2. 'Pay' is also Sanskrit for milk. We may interpret it as 'stealing milk from others'. And 'milk' may suggest the 'milk of knowledge'; spiritual knowledge.
3. To be on watch. To find out a chance to pounce upon somebody; to lay in wait. Here, to ferret out secrets.
4. Losing one's conscience.
5. (A) (v.n. from hal; to be lawful); allowable; right; having religious sanction.
6. (A) Forbidden; unlawful.
7. Or simply 'kheva': ate.
8. The next world.
9. 'vata kon gatshun' (a K. idiom): not to be able to walk by a particular way on account of certain reasons.

Many worldly Rishies,
Ferret out others' secrets;
Whether they be men or women,
Their own faith and conscience are drowned.
Instead of what is permitted by law, they eat prohibited things:
(For such as these), roads are blocked Here as well as There.

Nasir-uddin is said to have pointed out that the blessed luxuries of life are not meant for the destitute and the cripple. A hungry man is the target of disgrace all around. Nasir said:

187. *Kya:h kari danda-rost du:nis*

Kya:h kari ronis¹ ti:r kama:n

Kya:h kari mokhtaha:r hu:nis

Kya:h kari anis padma;n²

A toothless man can't break a walnut;
Nor can a cripple use a bow and arrow.
No use to a dog is a necklace of pearls,
Nor can a blind man appreciate a belle.

1. A cripple: one who has lost one's arms.

2. (S) Padma: Lotus. A beautiful lady, as beautiful as a lotus.

188. *Bochhai tsar¹ ta tsa:lani mechiy²*

Bachhai laga:n machiy³ ka:n⁴

Bochhai par⁵ ta pa:n⁶ mandachhiy⁷

Bochhai kra:va:n pashaima:n.

A very hungry man is driven to eat the crumbs,

Hunger strikes darts into his belly;

It disgraces one before kin and strangers,

And it makes one feel ashamed of oneself.

The Sheikh replied:

189. *Maqa:ma⁸ ru:zith man⁹ na mo:rum*

1. Much.

2. Crumbs. The K. Idiom is 'mechan chhu pyomut'; meaning, he lives on the crumbs or 'leavings over' of others. We also say: 'Zachi larani ta mechii sorani'.

3. Belly. Cf. 'mat': a baked earthen jar for storing grain.

4. Arrow.

5. Short of 'vopar': stranger.

6. Pan for panun: kith and kin.

7. For 'mandachhavana yiyi': be scandalized; defamed.

8. Muqam: Station. Hal: State.

"Muqam is a stage of spiritual attainment on the pilgrim's progress to God, which is the result of the mystic's personal effort and endeavour, whereas 'hal' is a spiritual mood depending not upon

(Continued)

Akimi hontsa¹ phatorum² shi:sh³

Gupana-va:ra vodur⁴ borum

Kusna karem vola-vi:sh⁵

Yi zuv shi:ra⁶ na:bada sando:rum

Ada sakho:rum pardish⁷

Staying at the right stage, I did not curb my mind.
 On the very first day of birth, I struck my head.
 As the animals do, I filled my belly.
 Who would not welcome me?

(Continued)

the mystic but upon God”.

“The states” says al-Qushairi, “are gifts, the stations earnings”.

—Cf. Technical terms in sufi literature. A.J. Arberry. p. 74.

9. Mind.

1. (S) Ashauca: uncleanness; impurity owing to birth or death in a house. So ‘akim hontsa’ would be rendered as ‘on the first day of my birth’ Cf. V. 82.

2. Struck again and again.

3. (S) Head.

4. Belly.

5. *vola-vish*=*vola-bish*. ‘Bish’ in Kishtwari is the same as ‘beh’=sit down. So, *vola-vish*: come and sit down.

6. (P) *shir*: (zend *kshira*; (S) *kshir*) milk.

7. Par for Parmatma. Land of God. Also, foreign lands: hereafter.

I nourished this body with milk and sugar,
Then I set out to the land of the Lord.

190. *Khaluri dvadas sa:d kya:h za:ne*
Bainsad kya:n za:ni na:gari pan
 Alt. (*Beisud² kya:h za:ni nangari-pan*)³
Va:ndur tsandanas tar⁴ kya:h za:ne
*Yam⁵ kya:h za:ni sha:m⁶ khoftan?*⁷

Little does the goat-skin know the taste of milk.

-- What does the buffalo know how the reed-grass-tastes?

Alt. (How will an insensitive person feel the pinch of nakedness?)

Little does the monkey know the essence of sandal-wood;

Evening or night, Death keeps no calendar.

1. The goatskin, perhaps used for carrying milk.
2. We may read 'besud' for 'bainsad'. Both the readings are possible as the MS does not distinguish between 'd' and 'd'. The second reading is more probable. 'besud': One who is insensitive to heat and cold; mad.
3. Instead of 'nagripan', we may read 'nangaripan': the state of nakedness.
4. Moisture; essence.
5. Death.
6. Dusk.
7. The bed time. Cf. Death keeps no calendar.

Nasir-uddin said;

191. *Nomai me nari ta nomai me zanga
Noman boh manga ta nomai me din
Noma yeli thakanam hanga ta manga¹
Ada kas boh manga ta ada kam me din.*

Here are my hands and legs!
These shall I put to work for me.
But when my limbs get tired all of a sudden,
Whom shall I ask and who'll give me anything?

Although Nasir-uddin argued for earning his own living and paying his fare, yet the Sheikh reminded him that God was the ultimate giver of everything. The Creator was also the Sustainer. It was ignorance of man which made him believe that he could depend upon his own limbs for his subsistence. The Sheikh said:

192. *Yemi tha:vi sath zami:na ta nav a:sma:n kanga²
Tus boh manga ta suy me diyi
Su yeli ro:shem hanga ta manga
Ada kas boh manga ta ada kus me diyi.*

One, who supports the seven worlds and nine skies,

1. The original form of the phrase is 'hangā na ta manga' meaning, how can one get from strangers by begging if not from one's relations. The phrase has shrunk to 'hangā manga' meaning 'suddenly', 'without any known cause'.
2. Cf. Q.S.II·29.

Shall I supplicate, and He shall feed me:
 But when He gets annoyed with me, suddenly,
 Whom shall I supplicate, and who shall give (anything)
 to me?

Nasir-uddin was adamant. He did not want to stay at the charitable establishment of the Sheikh. He said that begging behoved only the blind and the cripple. He said:

193. *Da:ta bata shrapi anen ta ranen*
Da:ta bata kari palan chu:r
Da:ta bata shrapi na svazanan
Da:ta bata chhuy alan sor¹
Da:ta bata chhuy arkhola² zalun
Da:ta bata halun³ lo:siy
Da:ta bata sekhan zan khalan⁴
Da:ta bata kheth phol kya:h po:shiy.

Only the blind and cripple can digest the food received as alms,
 Such food will crush stones into pieces;
 Good men cannot digest much food.

1. 'sor' for 'soruy': everything.
2. Arkhol or Arkhor is a tree growing in hills, unfit for burning as fuel. (*Rhus acuminata*). Its touch causes blisters. (Grierson K. Dic. p. 43).
3. halun' for 'harkat karani': the capacity to move.
4. Granary-floor where the sheaves of grain are collected for threshing.

Food got as alms shakes everything.

Charitable food is like pealing Arkhor.

Beware! With such food thou wilt lose strength to move.

Food got as alms is like sand at the granary floor;
Having eaten such food, meagre fare will not content thee.

The Sheikh said:

194. *Da:ta bata chhuy nu:ruk tabaq¹*

Da:ta bata mo abaq² kheyi

Da:ta bata chhuy gvarasund³ sabaaq

Da:ta bata kheth martaba⁴ boviy.

A bowl of light is the bowl of food got by begging,
And an unworthy man will not eat it.

It is the Guru's word to eat food got as alms,
Having eaten such food, thou wilt attain status.

Baba Nasiruddin still harped on the theme of going home. He pleaded that domestic life was better than living as a recluse. He said:

1. A large earthen dish used in Kashmir for eating food.

2. An unworthy person. Cf. Lalla-ded: "Abaq chha:n pyom yeth ra:zada:ne."

3. The preceptor of the Sheikh has not been identified.

4. (P) *martaba* (A. *murratab*) degree; station; post.
Obviously, refers to spiritual status.

195. *Graha bata chhuy hyot ta ditu:*
Graha bata chhuy vadeta¹ ka:y²
Graha rost chhon ta chhotu:
Yimav na grah hyot tim kandi za:y.

Home-made food is based on give and take;
 It makes the body tall and strong.
 Without hearth and home, a man is lonely and forlorn
 Without taking to family life, he is not truly born.

196. *Garuk agan³ zo:num na avlan⁴*
Ya:m khor zay olna valna a:y
Gardapi⁵ svaraha na avlan
Gardapi nar⁶ ka:ti valna a:y.

Little did I understand, at first, what domestic fire was like,
 Till both my feet got involved in it;
 Could I have ignored the thought of home from the beginning!
 Claims of home have entangled many a virile man.

1. (S) Udyat: rising.
2. (S) Kaya: body.
3. (S) Agni: fire; sacrificial fire.
4. (A) awwal: first; foremost. The alternative reading is: "Garuk agan zonum na a:valun!" "I did not understand that domestic fire was a vortex". a:valun: a whirlpool.
5. Demands of home.
6. A strong man: a man of will.

197. *Nar¹ bechhu Na:ra:n bechhu
 I:shar² bechhu atha heth kampa:³
 Dandak vanuk⁴ ra:za Ra:m bechhu
 Asi gari:bav ti byochh ta kya:h chhe ga:l.*

'Nar' begged and so did 'Na:ra:yana'.,
 The Lord himself begged with a bowl in hand;
 Rama, the king, begged in Dandakvana;
 If we, the poor ones, beg too, where lies the dis-
 gracc?

198. *Nasari boh kya:h vanai tsa kya:h bo:zakh⁵
 Bo:zakh tsa vath nendrihatei⁶*

1. Nara-narayan: Nara and Narayana, originally regarded as identical, but also considered as distinct beings: Arjuna being identified with Nara and Krishna with Narayana (Siva Parinay 1618) Grierson's Dictionary., (Also M.W. p. 528/29).
2. The Lord: Siva.
3. Begging-bowl: usually made of gourd-skin.
4. Shri Rama lived in Dandak Vana forest for some time to fulfil the desire of his step-mother. He had to go about begging for food.
5. The underlying meaning is that 'it is difficult to make you understand the mystical Truth, which cannot be expressed in words'.
6. Sleep of ignorance. Nasir was still yawning with sleep. Unless he was fully awake, he could not understand what the Sheikh meant to communicate.

Yora yeli gatshakh tora inai bo:zakh¹

Yeti nai bo:zakh tatei.²

O Nasir, what shall I tell thee and what wouldest thou hear!

Awake, thou sleepy one, and listen:

When thou goest from here, thou wouldest hear it before thou comest;

If thou dost not hear it here, thou wouldest (surely) hear it there.

199. *Handis³ pokhur⁴ ladi-zi ta heyi-mo*

Bahari⁵ hanz a:yir⁶ karimo tshi:ntsh⁷

1. Perhaps the reference is to the insistence of Nasir to go home. The Sheikh was convinced that Baba Nasir-uddin was cut out by destiny for a spiritual life. Sooner or later he would understand what the Sheikh was telling him.
2. 'Yeti' and 'tati' may also mean this world and the next. And 'tate' may refer to home of Baba Nasir-uddin, insomuch as he was insisting upon going home. This is the more probable meaning.
3. A ram.
4. A plough.
5. A hawk; an eagle.
6. (S) Aya: approach. 'Ayir' : a forest hunter. (Grierson p. 73). Here, the act of preying.
7. A small bird of prey; a falcon. Cf. 'tshyu:ntsh': a gipsy hunter tribe who kill small game like rabbits, wild cats etc., as also wild birds with hounds and falcons.

*Ta:pan poni thavizi ta zeyi-mo¹
Mudas pranizi ta heyi-mo hi:tsh.*

A ram cannot bear the burden of a plough,
Nor can a falcon hunt like a hawk;
Water can't curdle by putting it in the sun,
Nor will a fool listen to words of wisdom.

In short, Nasir-uddin left Kaimuha and went home. He married and became a 'khan-damad' at the house of a farmer. But it was not long before he was tired of domestic life. The loadstone at Kaimuha drew him back to itself. Remorse and self-reproach of Nasir touched the heart of the Sheikh. He was initiated into the spiritual order and, henceforth, came to be known as Baba Nasir-uddin. He became one of the most devoted disciples of the Sheikh.

1. Cannot be curdled; a futile effort.

卷之三

The Gongal Nama

A string of verse, —the popular “Gongal Nama”—, is an allegory, describing the spiritual metempricis in the guise of the day to day activities of the farmer in the field, right from the day of tilling the land in spring to harvesting in autumn. The graphic narrative of the farmer’s multifarious engagements, tyrranical high-handedness and interference of the landlord, the dread of the Revenue Officials, and the Sheikh’s final sarcastic dia-tribe on the farmer himself make the poem peculiarly modern. The farmer spends his labour and life in ploughing sands. The poem has the flavour and urgency of socialistic demagogery and the spirit is satirically Byronic. There is poignant sarcasm in the burden of the poem : “Yusuy kari Gongal suy kari kra:v”. The metaphor of cultivation of land has been very aptly used for the cultivation of the religious spirit, the different stages of work being correlated to different stages of enlightenment. The material plane covers closely the plane of the spirit. Though the wrapping is transparent, the sarcasm and satire do not hold good on the spiritual.

plane. The aspirant who toils will surely reap the harvest. The poem, addressed to the farmer, runs as follows :

200. *Zethai¹ farzas² kar amaltai
Tsetha:³ hardun⁴ karith tha:v
Meithiy⁵ Ma:gas karto kaltai*

1. The second Bikrami month is Jeth or Zeth in Kashmiri. The transplanting of paddy-saplings is done usually in this month.
2. Literally 'duty'. It has a reference to religious duty.
3. To be conscious of ; to have consideration for.
4. Of Autumn. The idea seems to be that even in the beginning, when ploughing is done for sowing seed or planting the saplings, the goal should be kept in view, and the goal is the 'harvest'.
5. But the farmer's labour does not cease with autumn. Even in midwinter, the month of Magh, the process of preparation of soil goes on. It is a continuous process without break. The spiritual effort is not specific to any particular time of the year, but must be carried on round the year. The fertility of the soil is ensured by winter snows.

Yusuy kari Gongal¹ suy kari Kra:v².

Act thou upon thy duties, now that it is Zeth,
Bearing in mind the Autumn that is to follow.
(The soil) will fertilize in Magh ; attend thou to it :
One, who celebrates the Gongal, will surely celebrate
the Krav.

201. *A:dana Sonth³ chhuy tsen avaltai*
Bronth gari rath ma:li panun tav⁴
Path yuthna gatshakh sonth chhuy tshaltai⁵
Yusuy kari Gongal suy kari Kra:v.

Realize it in the beginning that first of life is spring ;
Do thou draw thyself up, at the very outset,
Lest thou shouldst fall behind, for Spring is tricky :

-
1. Gongal is the spring festival of the peasantry when they prepare rice, dyed with turmeric and flavoured with spices and salt, which is distributed among the people of the village. It is the inaugural function of the year's farming.
 2. Krav, on the other hand, is a similar function held as a thanks-giving celebration in autumn, when the grain is garnered. The two symbolized the beginning and satisfactory culmination of spiritual effort.
 3. The beginning of life is like Spring.
 4. 'Ta:v ratun' (K. Idiom): adopting a stiff attitude; assuming pride.
 5. Tricky, unreliable.

One, who celebrates the Gongal, will surely celebrate
the Krav.

202. *Apazis duniyahas mo kar patshtai*
Brontha chhai ta,,r ta po:shun¹ va:v²
Nvash ku:r shuri ba:ts baranas batshatai³
Yusuy kari Gongal suy kari Kra:v.

Rely not upon this unstable world,
 Bitter cold and biting winds of Poh lie ahead of thee ;
 Thy kith and kin may display their fondness :
 One, who celebrates the Gongal, shall surely celebrate
 the Krav.

203. *Nafas chhuy hakhur gandun a:lastai*
Fa:qachi⁴ mu:ri⁵ tas bim ha:v
Tavai sakhar kari a:lastai⁶
Yusuy kari Gongal suy kari Kra:v.

Yoke to the plough the bullock of thy ego,
 Goad him on with the birch of fasting,
 Thus will he start tugging at the plough :

1. Posh for Poh : The name of a Bikrami month in winter. It is extremely cold.
2. Wind.
3. 'Batsha barani (K. idiom): expression of jubilation.
4. Fasting.
5. The farmer's stick, used for prodding the bullocks.
6. 'ala'; 'alaba:ni' : the plough.

One, who celebrates the Gongal, will surely celebrate the Krav.

204 *A:lafal¹ gosul² taharat³ kartai
Ipat⁴ chhai niyat⁵ kola-kal⁶ tra:v
Va:n⁷ chhuy qurat⁸ sahib partai
Yusuy kari Gongal suy kari Kra:v.*

The ploughshare is the bath and ablutions: perform them well.

The yoke is thy conscience: abandon the thoughts of family.

Tilling the land is reading the Quran: read it correctly.

One, who celebrates the Gongal, will surely celebrate the Krav.

205. *Lizimi⁹ satiy rokuvas¹⁰ vastai
Ha:ma¹¹ chhuy khahas kadith tra:v*

-
1. Ploughshare.
 2. (A) gusl: purificatory washing; bathing.
 3. (P) Ablution.
 4. The yoke.
 5. (P) Intension ; aim.
 6. The anxiety about one's tribe or family.
 7. Turning up the soil ; tilling.
 8. Reading Holy Quran.
 9. Humility.
 10. (A) Raku : bend or bow while saying prayers.
 11. The weeds.

*Roza¹ nema:z² haj³ zaka:th⁴ va:ra tsa kartai
Yusuy kari Gongal suy kari Kra:v.*

In all humility, bend thou in prayers.

Weed out the field and throw them away.

Do perform well : 'Roza', 'Nemaz', 'Haj', and 'Zak-vath':

One, who celebrates the Gongal, will surely celebrate the Krav.

206. *Heli⁵ chhuy jaha:r⁶ virad⁷ zikirtai⁸
Makhfi cha:r-zarab⁹ chhuy sad-ba:y¹⁰*

1. The fasts observed by Muslims during the month of Ramzan, Hijri era.
2. Muslim religious prayers.
3. Pilgrimage to Mecca.
4. Muslim religious charity.
5. The ears of grain
6. To be in full bloom ; to be full of grain.
7. (A) Practice learning by rote.
8. (A) Zikir is an intensive religious practice of remembering God.
9. "Mukhfī Char-Zarab" is a mystic formula of 'Zikir', both according to the Sufism of Islam and, prior to that, Sufism of the Persians. Among the orders of the sufis, there were three definite methods of 'Zikir'. First, "Muk tsop" or "Zikiri char-zarab" ; second, "Seh tsop" or "Zikri seh zarbi", and thirdly, "Zikiri Jali va Khafi". History of Kashmiri Literature, Abdul Ahad Azad : p. 139.
10. (S) Good intentions ; true devotion.

Vanayai afzal¹ habasi² fikirtai³

Yusuy kari Gongal suy kari Kra:v.

Memorising holy verses and meditation on God are
grainy ears.

Honest devotion is “The Mukhfi char zarab”;

Listen! Superior to all is the control of mind:

One, who celebrates the Gongal, will surely celebrate
the Krav.

207. *Dama dama bayo⁴ bar shakda:rastai⁵*

Doha doha la:ganai⁶ vuchhinei dra:y

Yats⁷ bi:m⁸ barto chakaladarastai⁹

Yusuy kari Gongal suy kari Kra:v.

In fear of the State Watcher be momently,

Who comes to check thy work daily ;

And in greater fear of the landlord be.

One, who celebrates the Gongal, will surely celebrate
the Krav!

1. (A) Superior ; best ; pre-eminent.

2. (A) Imprisonment ; perfect control ; restraint.

3. (A) Fikr: Thought; mind; the sumtotal of mental activity. Restraint of thought process is superior to ‘Zikir’.

4. (S) Bhaya: fear.

5. The Government watcher.

6. The work done on the farm.

7. Much.

8. ‘bim barun’: to be afraid of.

9. The owner of the piece of land: landlord.

208. *Papith khalas rai¹ kadanastai*

Byon byon phalas henas na:v

Trapith² baras³ chha:np⁴ karanas tai

Yusuy kari Gongal suy kari Kra:v.

Average yield shall be found, when the crops are ripe,

And the grain will be named quality-wise;

A seal will be put on the laden granary-door:

One, who celebrates the Gongal, will surely celebrate the Krave!

209. *Phutajan⁵ ba:gai karana vanastai*

Tukhmi⁶ rasm⁷ zag⁸ chheti⁹ ha:v

Lonavith danavith tolana:vanastai

Yusuy kari Gongal suy kari Kra:v.

Heaps of grain shall have to be divided,

And different varieties brought forward;

1. To determine the mean yield of the farm under cultivation.
2. Full.
3. The door of the granary.
4. Chhap. (S) Khamp (Prk): to be stamped.
5. A heap of grain made either on the basis of quality or tenancy.
6. (P) seed. The grain fit for sowing; large grain.
7. (A) (with amplification of meaning in Persian). custom; practice; in ordinary use.
8. The red grain.
9. The white grain.

Having reaped, threshed and winnowed, he will be
made to weigh:
One, who celebrates Gongal, will surely celebrate the
Krav!

210. *Rasa rasa umar gayi ja:nastai*
Ga:filo a:khar¹ tsinith tha:v
Vuchhta kati phorukh² panipa:nastai
Yusuy kari Gongal suy kari Kra:v.

By and by, the goodman's life comes to an end!
Thou heedless man, realize thy end :
How thou didst rob thyself ; perpend.
One, who celebrates Gongal, will surely celebrate the
Krav!

211. *Mo ma;z³ za:li-dabi⁴ ro:ba kha:nastai⁵*
Tati⁶ chhuy petarun kunisay ha:v
Ku:ta:h prinize na:da:nastai
Yusuy kari Gongal suy kari Kra:v.

Be not tempted by the balconies latticed and posh
saloons,
Thou hast to bear it all by thyself, There.

1. (A) The other or next world ; the future state.
2. You have robbed.
3. To feel inclined towards.
4. The balconies in the houses of rich men, usually
decorated with fine artistic latticework in wood.
5. The grand drawing-room indicating opulence.
6. Hereafter ; on the Judgement Day.

How much can a fool be admonished?
 One, who celebrates Gongal, will surely celebrate the
 Krav.

212. *A:dama ga:filo tsen pa:nsatai*
Vovamut tatiy lonakh ha:v
Tolanai pa:p ta poni mi:za:nastai¹
Yusuy kari Gongal suy kari Kra:v.

Realize thyself, O oblivious man!
 Thou shalt reap There what thou sowest;
 And weighed in scales shall be thy sins and pious
 deeds:
 One, who celebrates the Gongal, will surely celebrate
 the Krav.

213. *Mvaqadam² shafi³ an sarka:rastai*
Muqdim⁴ panun tas peth tra:v
Nunda-Ryosh va:qaf⁵ kishtaka:rastai⁶
Yusuy kari Gongal suy kari Kra:v.

1. (A) mizan (Cf. vazan: to weigh out) a balance; pair of scales.
2. (P) Muqaddam : the village headman.
3. (A) Intercessor ; advocate.
4. The legal case.
5. (A) Informed ; acquainted ; conversant with.
6. The activities of farming.

With the authorities, let the headman by thy intercessor,
Entrust thy case entirely to him,
Nunda-Ryosh is conversant with farmer's work :
One, who celebrates the Gongal, will surely celebrate
the Krav.

King Purushotham had by now basketed in the authority
of the Shashi's presence so much so that he could not
set for the progenitor's Wood the girdle of mortal
salvation. Thus said:

214. *Shashi girded with girdle*
 Then Shashi paid his debt
 Dear Guru, like a child when you are ill
 *Dearest son we say to ferry across the ocean of
 life*

And the Shashi replied:

215. *Ferry across the ocean of life*

1. *He whose grave is far given over to dust and dust*
2. *He is separated*
3. *He has no one to comfort him*
4. *He is alone*
5. *Well advised, there are self and others who, if
 true & true, do not let go their hold*

As if the question, is the division of the
country into states, to give it more
power, is not a sufficient one to prove
that the Constitution is unconstitutional.
The people of the United States have
never given up their right to self-government,
and they will never do so. The
people of the United States have
never given up their right to self-government,
and they will never do so.

30

Nasir Receives Guidance

Baba Nasir-uddin had by now basked in the sunshine of the Sheikh's presence so much so that he ventured to ask for the preceptor's Word, the guidance to spiritual salvation. Nasir said:

214. *Mya:ni gyara viriva:rai¹*

Ta:ra taranas pav² ha:vtam.

O my Guru, like a shady willow-grove art thou,
Do show me the way to ferry across (the ocean of life).

And the Sheikh replied:

215. *Pa:niy pa:nas pa:p³ niva:riy⁴*

-
1. A willow-grove which gives cool shade and comfort in summer.
 2. Direction; secret; path.
 3. Sins.
 4. Will absolve. One's own self will absolve one, of one's sins. (S) 'niva:ra': ward off; destroy.

*Yus Nunda-Sanzun dop¹ heyi
 Duyi² vasith chhuy ta:ra tarun
 Akh ka:ran³ ta beyi kreyi⁴.*

He can ward off his own sins
 Who listens to what Nunda-Sanz says;
 Thou hast to ferry across, abandoning
 The duality of the doer and the deed.

216. *Kreyi⁵ yus kari su han⁶ mo thaki
 Shara⁷ paki pa:lith keth
 Ki:zum⁸ a:sith li:zum⁹ paki
 Panun pa:n thavi va:lith keth.*

Little will he weary who does pious deeds,
 Observing the religious law at each step;

1. Noun of 'dapun': advice. 'dop hyon' K. idiom: to follow advice.
2. (P) 'duvi'; (S) (dvi=two); (H) (dui=the being two); Twofold. Duality; discrimination between the individual self and the universal self; between one individual and another.
3. Cause: the original impulse.
4. The deed; the effect.
5. Pious deeds.
6. In the least.
7. (A) The Muslim religious law; the precepts of Quran (Qor'a:n)
8. A man of substance; one who counts.
9. To assume humility.

Humble he remains despite his substance,
And sits very low on the wheel of life.

217. *Tituy khezi yutuy vayi*
Tyu:t hur khezi vayimo
Gandapur¹ kandi-mor² po:shuvuy³
Vuchhu sha:h-diya:r⁴ layimo.

Eat only as much as keeps thee fit;
Gluttony is sure to make thee sick.
The human body, full of defilements, is as delicate as
a flower,
Look not upon it as a royal-deoder tree.

-
1. (S) 'gandha': smell. Ganda-pur: an embodiment of smells; full of defilement and foulness.
 2. The body, as the dwelling place for the soul.
 3. Delicate and tender as a flower.
 4. A strong deodar tree, majestic in appearance.

the Chinese government,
and the Chinese and Japanese relations at odds.
The Japanese did not yet see the
need for war.
The Japanese had a long history of
hostile relations with China.
The two were at war several times in the
17th century, and again in 1894.
China was a backward, agricultural society.
Japan was a modern, industrialized state.
But what is true of one side of the
conflict is also true of the other.
It is possible to categorize the Japanese and Chinese as
two extremes of a spectrum.
The Japanese believed in a strict social
order, and the Chinese believed in
a more fluid social order.

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order, and the Chinese believed in
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a more fluid social order.
The Japanese believed in a strict social
order, and the Chinese believed in
a more fluid social order.

Regret

About this time an event took place. As the Sheikh was sitting in the vicinity of his cave, a few village damsels, on some domestic errand, passed by him. As they saw the Sheikh, one of them remarked that, despite living on nothing but dandelion, he looked ruddy as a rose. Another cut in sharply that there was nothing strange about it. The cattle ate nothing but grass and grew stout and strong. The innuendo fell on the Sheikh's ears. Thereupon, he resolved to give up eating dandelion, too. The MS records that he lived on milk alone after that. On this occasion he said:

*218. *Na:dir¹ vaqtan Qa:dir² na sorum*

1. (A) Singular; uncommon; wonderful; rare moments. Elsewhere the Sheikh uses the phrase 'Brama gar' (v. 223) menting the 'hour of the Lord', at four in the morning.
2. (A) (act. part of qadr: to be able) potent; mighty; al-qadir, the Almighty.

Alkha:n arva:h¹ phorum² sandei³

Kheva:n gos garaq su na petrum

Kvang ta rvang chho:yum handei.

At the rare hour, I did not meditate on God.
 Doubt robbed me as the lord of the (evil) spirits;
 Neglecting God's thought, I went on eating
 Dandelion, spiced with saffron and clove.

219. *Pa:pani gyata gardan bodam*

Za:nith apuz korum kandei

Sahaza gya:n⁴ yava avalangi⁵

Lolaki khena beyi rangi⁶ za:th.⁷

Neck and shoulders was I drowned in sin :
 Why did I indulge in lies knowingly,
 Whereby I transgressed knowledge instinctive?
 The Lord will I feed again with the food of love.

220. *A:si man mana:vith tan sa:yadangi⁸*

1. (A) Plural of 'ruh': the soul; spirit. Alkhan-
 arvah: the Lord of the evil spirits; Satan.

2. Robbed me.

3. (S) sandeh: doubt.

4. Spontaneous knowledge.

5. To transgress: to go contrary.

6. 'rangai': To worship.

7. (A) possessor; owner; essence. the Lord.

8. (S) Savadhana: attentive; alert.

*Yetshi¹ ta patshi² mangi ba:th
 Dayi³ yod⁴ tsales ka:ses nangi
 Tas kus kari ada darangi⁵ ra:th.*

Maintaining mental equipoise and physical alertness,
 One, who prays with will and faith,
 Who rises high above hate and shame,
 Will never be kept waiting for the night.

221. *Ka:ten siv⁶ karya:m siya:mas⁷
 Vuchhta kha:mas me kot tsolu:
 Ba:ng⁸ bu:zam subahas ta sha:mas
 Suy bu:zith pokus holu:
 Bramyo:s ta namyo:s ta poshamas
 Vuchhta kha:mas me kot tsolu:*

How many did I serve during the month of fasts!
 Nevertheless, He forsook me,.....the immature one.

1. (S) *Iccha*: wish; desire. Cf. *Lalla-ded*: “*Yetshi pra:vakh mukhti dva:r*”.
2. Unquestioning faith.
3. Hate. Originally, ‘*duyi*’ meaning duality; discrimination; two-ness.
4. Short of ‘*yodvay*’: If.
5. (P) ‘*dirangi*’: lateness; slowness; delay.
6. (S) *Siva*: service.
7. (A) (*siya:m*: inf. n. of sum. to abstain) fasting; a fast. Ramzan, the month of fasts.
8. (P) The call to prayers by the muazzin from the minarets of the mosques. Also crowing of a cock.

Morning and evening I heard the prayer-call,
 I took to the wrong path, in spite of it all.
 Tempted was I: so I stooped and pitied myself:
 Behold, how He forsook me,.....the immature one.

222. *Pa:ntsan vaqtan venat¹ vanemas*
Yi muh² phorum hata-baru:³
Ya:mat ga:h⁴ pev a:lamas
Vuchhta kha:mas me kot tsolu:

Five times a day I prayed to Him;
 Attachment robbed me through a hundred doors,
 Till the world was flooded with light!
 Behold, how He forsook me,.....the immature one.

223. *Digar⁵ jigar povtham bramas⁶*
Brama-gari⁷ borum lala-kholu:⁸
Manz ba:zaras with kati namas
Vuchhta kha:mas me kot tsolu:

1. Prayer.
2. Attachment.
3. Through a hundred doors.
4. The light. It was morning.
5. The time for afternoon prayers.
6. Illusion, a mistaken notion.
7. The fourth quarter of the night; auspicious hour of the Lord. Cf. Lalla-ded: "Pot zu:ni vathith mot ba:lano:vum..."
8. To indulge oneself; to make merry.

In the afternoon, my heart was cast into illusion;
 At the Lord's Hour, I indulged myself.
 (Now) in the rush of the street, where shall I pray?
 Behold, how He forsook me,.....the immature one.

224. *Yuth vetsa:r kari a:lamas*
Tyuth Nundis bar moklu:¹
Pu:shusna pa:ntsan² kru:das ka:mas
Vuchhta kha:mas me kot tsolu:

As he does ponder over the world
 So will be opened the gates to Nunda.
 Equal to the five, anger and desire have I not been:
 Behold, how He forsook me,.....the immature one.
 By way of advice to the aspirant, the Sheikh says:

225. *Na:r gatshi sahun ta a:r gatshi ga;lun*
Ohar³ karun vopalha:kas ta handei
Hada⁴ gatshi ratun mada⁵ gatshi va:lun
Veh⁶ gatshi tsa:lun tavai atsizi grandei⁷
Shob⁸ gatshi ka:nchhun lu:b gatshi ga:lun.
Pa:n gatshi ta:run ami y bova sendei.

1. To find the gates of heaven open; to become emancipated.
2. The five sense organs.
3. (S) 'a:ha:r': food.
4. Limit. 5. Intoxication; self-conceit.
6. (S) Vish: poison. Acute physical or mental pain.
7. 'Grandi atsun': to come within reckoning; to be counted among the devotees of God.
8. Welfare.

Put up with fire and destroy irresolution,
 Subsist on 'vopalhak' and dandelion,
 Restrain thy ego and bseak it in.
 Bear anguish; thus reckoned wouldest thou be.
 Destroying greed, for general weal,
 Thus shouldst thou cross the ocean of life.

Wanderings

At about the age of thirtysix, the Sheikh decided to leave the cave-dwelling at Kaimuha and to go on journeys. During his wanderings over the valley, his total stay at various places lasted twentyseven and a half years. Of these he spent one year at Chamar, Pargana Devasar; six months at Mukhtamula; seven years at Hunchi, Pargana Birwa; twelve years at Drayigam; and seven years at Rupa Van.

When he arrived at Chamar, he sat on a stone in the vicinity of which a milkmaid was milking her cows. One of the cows was left unmilked. One being asked why the cow was left alone, the woman replied that it had gone dry. On hearing this, the Sheikh performed a miracle. He told the woman to start milking the cow, in the name of God. Lo and behold! the cow yielded a pailful of milk. Henceforth, the Sheikh subsisted on the milk of this cow. But that was not very long. One day the Sheikh refused to drink the milk of this cow, as it had strayed into the field of a neighbour.

Leaving Chamar for good, the Sheikh arrived at Hular, Pargana Shahabad. An anecdote at Hular is woven into the texture of the Sheikh's life. He saw a weaver sitting to his loom and weaving cloth. His stall stood on the entrance of the approach-lane to the village and above it rose an elm. In the ramifications of the tree, there was a large bee-hive. The noise of the weaving disturbed the bees whose swarms stung the passers-by. The Sheikh asked the name of the weaver. Hearing that the weaver's name was 'Sozan'— a good man—, the Sheikh made the following skit on the weaver, extempore:

226. *Hulari branas¹ tulari ola:h²*
Kavo vo:vur krutis³ kara:n
Khasakh va:n⁴ loy⁵ zan vazakh
Boh zan dapai tsa bo:zakh na:v
Tsopa:ri phyu:rus vo:vari kvazan
Tse kami koruy svazan na:v.

At Hullar, a bee-hive hangs from the elm;
 What makes the weaver indulge in evil?
 Sitting to the loom, bell-metal noise thou makest;
 Thou wilt not listen to advice, I trow.

1. Elm tree.
2. Bee-hive.
3. 'krut' is opposite of 'rut' or good; evil.
4. The loom.
5. Bell-metal.

Wicked were the weavers, wherever I roamed:
Who has named thee Sozan, may one ask?

The weaver became the Sheikh's disciple and, thereafter, lived in a cave at Pranu Bawan near which exists a spring called Pawana Shan. The next convert was a barber, named Shravan. The six-line stanza addressed to him is an amusing piece of burlesque. Impromptu, the Sheikh said:

227. *Vogani¹ pacheiyi va:vanay²*
Mas ko:sum Shra:vanay
Hang zan khanzinam³ ka:vanay
Me na su:d tse na ta:vanay⁴
Im khu:ri za gatshiy ra:vaniy
Pohas⁵ na:v chhuy Shra:vanay⁶.

On the windy way, walked I along the uplands.
 Shravan (the barber) shaved me so
 That the hair at the temples were plucked out, as by
 a crow!
 It does me no good, nor any satisfaction to thee.

1. Uplands; karehvas.
2. As the wind blew.
3. Plucking out hair or feathers of a bird. (Grierson)
4. (P) 'Ta:va:n:' indemnity; compensation; satisfaction.
5. A winter month: a cause of discomfort.
6. A summer month; a pleasant month of the year.
 Note the pun on the name of the barber.

Would that thy razors were lost!
What! (cold) Poh is mis-called (warm) Shravan.

One day the Sheikh saw a Dervish arrogating to himself a high order of asceticism. His pride and self-conceit were observed by the Sheikh. The impression left in his mind issued in the following verse, in which pseudo-saints are disparaged.

228. *Ki:laki¹ gara gara resh la:gan
Itha pa:thar² la:gan manz rangan³
Neshi-bodi⁴ anith va:nib⁵ la:gan
Vavan muth kapas ta ann
Tiy nafasa tsu:ras ada la:gan*
* * * * *

Pretending to be Rishis, the dancers go from house to house,
As actors play their parts on the stage;
Exploited are the witless to slave for them,
In cultivating crops of beans, cotton, and cereals,
To feed themselves fat upon the same.

1. Boy-dancers (V. 165).

2. Drama.

3. (S) theatre; the stage.

4. Simpletons.

5. To exploit. 'Va:ni la:gun' K. idiom: to engage as an unpaid labourer; to plough land.

229. *Ganda pa:nas mo di randa*
Ami sa:bani sa: fi na rati:
Ami tasbi;h a:sah¹ ta janda²
Ami phanda su³ yiyi na athi:
Kal tra:vith a:s ma:li banda
Athi: tava yiyi: aki:y kathi:
Dol travith⁴ la:g charanda⁵
Hol mo pakh pakhto vati:
Pa:ntsan yanden⁶ yus diyi nenda⁷
Tami dyu:nth anda⁸ ada su mati:

Polish not thou the tainted body,
Purified it will not be with much soap:
Thy rosary, staff and tattered garment,
Such fraudulent means can't find thee the Lord.
Abandoning attachment, be-est thou His devotee,
Thou wilt find Him so, in short.
Meditate on Him with total resignation,
Walk not the crooked way when the straight path lies
before thee.

1. (A) *asa*: staff; sceptre.
2. The worn out rags.
3. God.
4. Spreading the skirt of the garment in supplication; absolute resignation to the will of the Lord. 'Dali travani' (K. idiom).
5. One who meditates on God.
6. Cf.(S) Indriya. The five sense-organs.
7. To weed; to purify.
8. From within. 'andariy'.

One, who weeds the five senses,
Sees the Lord within, and is madly blest.

230. *Pata pata pokukh nafasa sheta nas*

*Hiyi¹ kandi phorukh pa:ni-pa:nasay
Za:hir pi:ra:h byu:thukh duka:nas
Atha heth tasbi:h bebi heth pha:nsiy
Za:li dabi bihi·bihi beyi robakha:nas
Kheyi-kheyi gokh ama:siy
Kali² zan zyun hyu: la:ganay da:nas
Hiyi kandi phorukh pa:ni-pa:nasay.*

Thou followedst the Satan of thy belly,
And robbed thy jasmine-body thyself.
Apparently a religious man, thou hast set up a shop,
With a rosary in hand and a noose up thy sleeve!
Sitting in latticed balconies and posh salons,
Thou hast fattened thyself gluttonously.
They'll burn thee like wood in the cooking range, one
day:
Thou hast robbed thy jasmine-body thyself !

One day the Sheikh saw a Hindu standing on the bank of a river waiting for a dip. The latter hesitated entering the water because a Muslim gentleman, a little way up the river, was cleaning his mouth and throwing the gargled water into the river. The Sheikh remarked:

1. The Jasmine flower (Chambeli in Urdu).
2. When one dies; one day.

231. *Sa:heb doha aki dora¹ pheirei*

Samsa:ras kari lu:ra-pa:r

Dyan a:sma:nan bana:vi rey²

Satan tol yeti daftar³ va:v⁴

Ga:ras ziras ha:zir karei⁵

Diyi nunden⁶ janat daitan⁷ na:r.

One day the Lord will turn the wheel or time,
And destroy the world completely;
The two firmaments will be reduced to nothing,
And the seven shall register the weight as wind:
All and sundry will be summoned;
The good will go to Heaven, the wicked to the fire of
Hell.

232. *Aval suy a:khar suy*

1. (A) daur, going round; vicissitude; cycle; epoch.
(S) Kalpa). It is believed that two cycles.....the cycle of evolution of the universe and the cycle of dissolution of the universe.....follow one another, at the will of God. Here the reference is to total Dissolution or Pralaya.
2. 'rey': an ant, is an example of insignificance; a symbol for Nothingness.
3. (P) record; register.
4. Where the wind reigns supreme.
5. On Judgement Day.
6. The Good.
7. (S) daiteya: a son of Diti, an Asura; a demon; the wicked ones.

*Nad-bal vasith mal ka:siv
 Das-guli¹ gandith tas² kun a:siv
 Deva kuni dozakhani na:ra lasiv.*

In the beginning was He, in the end will He be;
 Go to the river and wash thy body:
 With folded hands, meditate on Him,
 May thou be saved from the fire of Hell.

The next poem has a reference to an incident which took place when the Sheikh entered a mosque for afternoon prayers. With his occult powers, he divined that the Imam (Priest), who led the prayers, was mentally absorbed in the thoughts of his wife and domestic affairs. The Sheikh addressed the Imam thus:

233. *Tsento³ rani lajiyo⁴ tsi:nith ava:h
 Fikir karan du:r goy anto⁵
 Yeti me zani kyut lachh⁶ gatshi ava:h*

1. 'das' for (P) dast: hand. 'guli' = wrist. Hence, folded hands.
2. To God.
3. Think: consider.
4. May your wife be sacrificed for you. Your wife is attached to you.
5. Antah: the internal; mind.
6. 'Sa:syun' and 'Lachhun' were units of money. One Lakh or hundred thousand.

*Tati mo Papa:ni ba:r andanto¹
Tsento rani lajiyo ts:i:nith ava:h.*

Realize thou, thy wife is attached to thee for thinking like this.

Thinking of God, thy mind wandered away
That thou shouldst have a lakh for thy wife.

Thy load of sins will not be lightened there:

Realize thou, thy wife is attached to thee for this.

234. *Prezi² maran yim za:ganto³*

Anyath⁴ mu:lay⁵ neirekh na drith⁶

Tim kandi⁷ yath samsa:ras zento

Tsento rani lajiyo ts:i:nith ava:h.

Those who keep awake die unto this world;

Otherwise, their frown will not leave them, at all.

Why are they born in this world?

Realize thou, thy wife is attached to thee for thinking like this.

1. Get settled.
2. ‘Praza’ or people as against ‘ra:za’ or Raja. Here, the world of men.
3. Keep awake.
4. (S) Anyatha: Otherwise.
5. From the root; absolutely; not at all.
6. Frown.
7. ‘kandi’ is used for ‘kya:zi’: why.

235. *Paras vopakar¹ yim kranto*

Baran bochhis vodur² timai chhiy sah³

Paradi⁴ muhim⁵ pa:nas hento

Tsento rani lajiyo tsit:nith ava:h.

Those, who do good to others
 And feed the hungry, are mighty indeed;
 Upon themselves they take the anxiety of others:
 Realize thou, thy wife is attached to thee for thinking
 like this.

During his wanderings, the Sheikh saw a village watcher harrasing a person. Approaching the watcher, who had become a nuisance to the villagers, the Sheikh reproved him. The watch-man justified his action insomuch as he was carrying out the instructions of the wealthy landlord in whose pay he was. The Sheikh regretted that people did not carry out the orders of God with as much zeal and dedication. He rebuked the watcher as follows:

1. Good.
 2. (S) U dara: stomach; belly.
 3. (S) Saha: powerful; mighty.
 4. Of others.
 5. (A) an urgent business; exigency; a dangerous expedition; anxiety.
- N.B. 'avah' is a vocative word, employed in addressing a person.

236. *Lu:b ta mu:h¹ mad² ahanka:r³ chhuy
 Dozukha na:r chhuy diva:n bra:yi⁴
 Kreyi-ti⁵ ka:ran⁶ vondi⁷ adar⁸ chhuy
 Chandas dya:r chhiy mo kar za:yi
 Hazrat Mohammad ho a:da:r⁹ chhuy
 Yeti vetsa:ras beha¹⁰ pa:na Khvada:yi*

Intoxicated art thou with greed, illusion and egotism,
 Raging Hell-fire is (awaiting thee);
 Cause of thy action lies deep down thy mind;
 Squander not the money thou hast in thy purse:
 Mohammad the Prophet is thy mainstay (there)
 Where God Himself sits on the judgement seat.

1. Illusion; attachment.

2. Intoxication; conceit.

3. Egotism.

4. Flames licking the air: wild fire.

5. Actions.

6. Cause or action.

7. Heart of mind.

8. (S) adhri: contained in or existing in

9. (S) adhara: support; prop.

10. Sit in Judgement.

237. *a:ratuy¹ sar² ta sangar³ langer⁴*
a:ratuy vi:ri mangei tang⁵
a:ratuy pahalis nishi shvangei⁶
a:ratuy dazanas la:ga:n ang⁷
a:ratuy dachhi gatshi doni gatshi⁸ rangei
a:ratuy hu:nis mangei heng.⁹

In despair, one crosses lakes and mountains;
 In despair, one looks for pears in a willow;
 In despair, one lies down beside the cowherd,
 In desperation, one kindles fire with one's own limb:
 The desperate man is driven from pillar to post
 And he looks for horns on a dog's head.

During his wanderings, a man, named Sangu came to the Sheikh. He expressed a fervent desire to be per-

1. (S) 'a:rata': disgusted; one in distress or despair; hence, desperate or reckless from despair.
2. Lake.
3. Mountain or hill.
4. To cross.
5. A Kashmiri idiom meaning to ask for the impossible.
6. 'Pahalis nishi shvangun' implies a houseless condition; readiness to bear difficulties and hardships.
7. To put one's limb into the fire when there is no firewood; a state of desperation.
8. Kashmiri idiom for being driven from pillar to post.
9. To attempt impossibility. K. idiom.

mitted to enter the fold. The Sheikh recognized a clean heart and a pure spirit and, as a mark of approval, appointed him to work in the kitchen to look after the distribution of food. Sangu did his duty very conscientiously and efficiently. But on a day, before long, the desire to go home back to his people so overpowered him that he ran away without notice. However, he was not to remain away for long, and returned totally penitent. The Sheikh addressed him thus:

238. *O Sangu: zeth tsyongu:*¹

Neth behana:vun mengan² va:s³

Za:nya:v boyi⁴ sonasund Sangu:

Vuchhun hyot latsh⁵ ta sa:s⁶

A:sakhay ta:z⁷ shu:bakh a:kharas

1. To go into raptures; to be overjoyed. The implication seems to be that mere birth is not enough to make a man get drunk with life.
2. 'menga': temples; seat of thought. In Kashmiri we say 'menga chhas vupha:n, i.e. he is getting angry, and there are so many phrases related to 'menga' or temples.
3. Seat; where one lives.
4. 'boyi' appears to be used for modern 'meyi'. Alt. 'boyi': brother.
5. MS. reads 'laz'.
6. Ashes.
7. Horse: 'aspi tazi' in Persian; a mettlesome animal.

*Khar-bor¹ gonduth baras² sa:tiy
 Chhukhna ta:z samakh³ na kharas
 Den doh ra;varuth garas sa:tiy.*

O Sangu, thou wert in raptures over thy birth!
 Make Him stay in thy mind, always.
 I had thought Sangu was all gold!
 Seeing, I found him but dust and ashes.
 If thou be-est a man of mettle, blessed wilt thou be in
 the end.
 (But) thou hast tied the ass-load to thy door!
 Thou art not a mettlesome steed, not even match to
 an ass,
 Wasted hast thou much time at home.

239. *Nangari⁴ chhi telan⁵ sangar-ma:lan⁶
 Chhenen⁷ palan⁸ tati valan kya:h*

1. MS. 'ba:r'. The ass-load; domestic worries.
2. The interpretation seems to be that he had taken upon himself the donkey-load of cares of his home. 'bar': door. It may stand for 'mind'.
3. To be even with; to be equal in value and weight; to match.
4. The naked. The reference appears to be to the naked recluses and medicants; hermits who wander about forests and mountains.
5. Wander about.
6. The mountain ridges.
7. Barren rocks which yield nothing.
8. Boulders.

*Sa:riy chhi dapa:n dozakha za:lan
Yiman yeti su:r gav timan tati za:lan kya:h.*

The naked ones wander about the mountain ridges.
What will the barren boulders yield to them?
Everyone says, "We'll be burnt in the fire of Hell!"
How can they be burnt who turn to ashes here?

Once a group of evil-minded persons was maligning and talking disdainfully of the Sheikh. They said that he had been brought up among bad characters; his caste was low, and he was now pretending to be a godly man. The Sheikh was not annoyed, but found occasion to issue in a homily:

240. *Za:th¹ chhu dapa:n za:th² chhe myaniy
Tas aqal ta bvad³ zaniy mo
Iluk⁴ za:th nikas⁴ kuniy
Paluk⁶ za:th ka:nsi kinhin mo
Yod bo:ya a:siy Isla:maniy
Tava khvata za:th kenh praniy mo.*

His is the only caste, says God,
Beyond the bounds of knowledge is That.

1. (A) The pure Being; God.
2. Caste. There is a pun upon the word 'za:th'.
3. Wisdom
4. 'Iluk' is an abbreviation for 'Iha lu:ka': this world.
5. 'Nikas' for 'Neikas': to the good man.
6. 'Paluk' for 'par lu:ka': the next world.

In this world, the good bear but one caste;
 And in the next, all casteless be.
 If thou be-est a brother Muslim,
 No chaster than that there be.

241. *Yath duniyahas za:th ha:yith*
Kya:th meiliy
Gatshi kha:kh adijan
Yeli tsopa:ri kha:kh meiliy¹
Tas peyi bad rusva:yi
Yus pa:nas tra:yith beyis geiliy²

Displaying thy caste in the world,
 What wilt thou gain?
 Into dust will turn the bones,
 When the earth envelops thy body:
 To utter disgrace will he come
 Who, forgetting himself, jeers at others.

242. *Chhi pa:zan a:para:n kvakar tachha:n*
Mudan bortal dola:n trukiy
Svazan³ jakha:n kvazan⁴ kheva:n
Za:ki⁵ ha:ra:n ga:fil⁶ svakhay⁷.

1. Get mixed (in the grave).
2. 'gelun': to taunt; to jeer.
3. Good man.
4. Wicked men.
5. (A) Those who always remember God (Cf. Zikir =to remember).
6. (A) (act. part. of *ghafal*: to be unmindful of; forgetful); careless; indolent.
7. At peace; comfortable; happy.

The hawks are fed and the hens go scratching;
 The wise do often wait upon fools;
 The good toil and the wicked eat;
 Amazed the pious, the ignorant blessed!

A Hindu youth, named Rupa Boyu, sought an exclusive interview with the Sheikh and, as a consequence, became a disciple. The Sheikh instructe him thus:

243. *Zaf¹ kar yuth taph tsaranai²*
Yeli bokhta³ ohar haranai⁴ yin
Shu:b a:sily lu:b ta tsakh maranai
Yeli rish⁵ ta kibr⁶ zaranai⁷ yin
Phal boviy kal tra:yith⁸ ka:m karanai
Ada tim tshari ba:na baranai yin.

Meditate thou so that practice of austerities,
 And eating and drinking are shed off withal:
 Glory will be thine if greed and anger die,
 And hate and pride (of others) are easily borne.

1. MS. 'waf' 仗, Muttering the name of God with telling of the beads.
2. (S) Tapas-carya: The practice of austerities.
3. (S) bhaksh: to eat or drink. The eaten food.
4. (S) 'harana': to rob; to remove.
5. Hate.
6. (A) Greatness; pride; haughtiness.
7. 'Zarun' means to tolerate.
8. Mind emptied of thought: detached.

Action with a detached mind shall bear thee fruit
 And thy empty vessels be filled to the brim.

At another time, in a village, the Sheikh came across a man who did not forbear treating the villagers badly. Not infrequently did he use even the rod. Questioned as to his authority, the man grumbled that they were his tenants and that they were lazy and shirked work. The Sheikh said:

244. *Dohai svan ta rvaphay¹ zi:nim*
Dohai lu;kh ru:dim bandagiyi
Dohai suvim kapa:tim mi:nim
Patav tsl:nim sharmandagiyi.

All the time I earned gold and silver,
 All the time people remained obedient to me,
 All the time I got (clothes) measured and tailored,
 Nothing but disgrace did I find in the end.

Lightly jovial but bitterly ironical was the Sheikh's praise of the man for endeavouring to make his subjects honest and hardworking. A playfully mischievous smile danced upon the lisps of the holy man, as he asked the gentleman to help him bring under control his own subjects. Asked who his subjects were, the Sheikh pointed to his organs of sense-perceptions which

1. 'rophay': silver. It is not rupees. For money, Kalhana uses the word 'dyar' which is in vogue even today, and which was the same thing as Kashmiri 'dinar'.

were not easily subjugated. The lesson went home. When the man recovered from his discomfiture, the Sheikh said:

245. *Karto kreyi ta behto penjiy¹*
Murkho bo:zto ranjivith²
Zaras³ zar⁴ tsa:m hangariy⁵
Balana khanda na:bada shangariy⁶
Suy rangur⁷ tsha:run prath gariy
Yus krahanis ta:nas⁸ chhot kariy.

Sit on the sanctified seat and perform pious deeds.
O fool! listen to thy heart's content:
My hair have gone grey at the temples,
Not even the sweetest elixir can cure me now;
Look for that Dyer every moment
Who turns the black parts white.

1. Pend: A house. The particular place which an aspirant on the spiritual path occupies for his spiritual practice. It is also called 'a:san'.
2. (S) 'ranj': to be glad; be charmed; gratified; to one's full satisfaction.
3. Hair.
4. Withering. K. idom 'zar atsun'.
5. At the temples.
6. Glycyrrhizae (a herb root).
7. The Director of the world's stage. God; the great Dyer.
8. Purify the black mind. 'ta:n' is any part of the body. There is a pun on 'rangur'.

246: *Onn no khotsiy anigati*
Vodur kvali manz phatina za:nh
Hu:nis adij rotina hati
Kami:nas khadmath vothina za:nh
Kami:nas khadmath karizi chandas¹ phariy
Brahmi:nas² nashi³ neiri na za:nh
Svaba:y⁴ dyutun babari⁵ tath na za:th pheiriy
Huni basti ko:phu:r neirina za:nh.

Darkness will not scare the blind,
Nor be the otter drowned in a stream;
A bone will not stick in a dog's throat,
Nor a churl ever grateful be.
Serve a mean person and he'll pick thy pocket;
And a deluded person will not forgo his hauteur.
Gifted is the sweet-basil, never will lose its fragrance,
And a dog's hide will never smell like camphor.

1. MS. The word is written so that it can be deciphered either as 'chandas' or 'jandas'. I have preferred the former, 'chandas pharun' is a Kashmiri idiom.

2. One who works under a delusion.

3. The intoxication of ignorance and self-satisfaction; pride; hautiness of manner.

4. (S) Natural quality.

5. Sweet-basil which has a very fragrant smell. Its seed is used with a cold drink in summer and has a soothing effect.

247. *A:yi ti boniy¹ gatshav ti boniy²*

Bonis khota na-bonuy³ kha:s

Yodvai a:si vondas kunuy⁴

Nata zena khota nazyonuy kha:s.

We are born from earth and there shall we go,

But superior is Heaven to the earth below.

Thou shouldst have the One at heart,

Else, superior the unbirth to the birth of a tart.

Once the Sheikh met a hermit in a jungle. Shy of human society, this man had shut himself up in a cave. The Sheikh was amused. Deprecating the loanliness of this man, he said:⁵

*248. *Vanan panzi ta va:ndar a:san*

Gagar gvaphan bara:n va:s⁶

Yim pa:ntsan vaktan akh⁷ malka:san

1. From earth.

2. Down into the grave.

3. 'na-bonuy': that which is not below or earthly; Heaven.

4. If one dwells upon the thought of One God.

5. There appears some anomaly of thought in the following verses, insomuch as the Sheikh himself had lived in a cave, a secluded life. Verse (v.248) obviously, is spurious.

6. 'va:s barun': to live.

7. The impurity of egotism. Or, it may refer to the impurity of duality.

Nishi a:san ba:tsan timay chhiy kha:s.

Monkeys and apes live in the forests,
And rats infest the caves:
Those who cleanse themselves of one impurity, five
times a day,
Thou living in a family, are the rear elite.

249. *Yemi hyot tahandi baratala za:gun*

Tas panani sharbath¹ pa:nai cha:viy

Chhis pa:thar² byon byon akuy ma:gun³

Su yas tu:th suy ada pra:viy.

He, who lies in wait outside His door,
Is made to drink nectar with His own hand.
Various are the plays but the stage Manager one;
He alone attains whom He does love and bless.

In the pargana Advan, in a village, of which the name is not mentioned, the Sheikh saw a group of chandals (the low cast people who skin off the dead animals and sell the hides) carrying a stolen cow to butcher it for food. Disapproving of their action, he addressed them thus:

1. A decoction of herbs; sweet drink.
2. Dramatic acts.
3. The chief actor; the leader of a company of actors; the stage manager; God.

250. *Kandev kari v nangari¹ na:ts²*

Tsalanava band³ ti na:ts kheth

Ava andi no ta:ro pulisara:ts⁴

Peyiv Ataki⁵ dah ba:ts heth.

Why dost thou revel in a beggar's dance?

Having eaten, even thy kith and kin will abandon thee.

Thou canst not cross the Pul-Sarat thus,
And drowned wilt thou be along with family.

In the district of Kishtwar at Bandarkote, pargana Palamardaran, a feudal lord was killed in a battle. He was survived by his wife and an only son named Zia Singh.

1. A naked person; a beggar.

2. The exact meaning of 'nats' is not clear; perhaps it is derived from 'natsun': to dance. It may also mean 'na:t': meat, as suits the second line of this verse. "Nangari nats" may be equivalent to making merry over a feast of chap meat and drink, with abandonment.

3. Kith and kin: close relations.

4. (P) 'Pul-Sarat': A bridge, according to Islam, arching above Hell and leading to Heaven. The bridge is as delicate as a hair and as sharp as a razor's edge. On the Judgement Day, all shall have to cross it. The sinners will fall into the Flames of Hell. (Nur-ul-Logat).

5. Atak is a turbulent river in Pakistan; 'Ataki pyon' means to get drowned.

In spite of the utmost care of the mother, the boy was taken ill with a fell disease. The mother was advised to bring the boy to Sheikh Nur-uddin of Kashmir who would make him well. Accordingly, Zia Singh reached Bumuzoo where he stayed with Baba Bamuddin. Zia Singh became a Muslim and was named Zain-uddin. The next disciple of the Sheikh was Baba Qawam-uddin from Anantnag.

At convenient intervals, the Sheikh kept on the move. Crossing the Pir Panchal, he had a short sojourn at Zaza Nar or the present day Lal Ghulam. Next he reached Poshna, at the foot of the Panchal. Thence he proceeded to Matshloo and to Hunchipora. From here, he retraced his steps back to the valley. Many and breathtaking are the miracles the Sheikh is said to have performed on the way.

At Anantnag, he saw a shopkeeper buying goods at an appreciable discount and selling them at exorbitant prices. He was not only dishonest but also clever and sly. He commanded a glib tongue and a dexterous hand with which he managed the beam of his balance to his own advantage. A short skit, comprising two stanzas, was the immediate reaction of the Sheikh. He said:

251. *Sroguy onum droguy kuum*

Neth¹ ba:r loyum² sara³

1. (S) 'nitya': perpetual; eternal; always.
2. Made the scales weigh heavy; added an extra weight.
3. At a premium; in excess.

Modur zaba:n beyis prinim¹
Pa:nas vunyom² voni kya:h kara
Akh nai marita akh nai zeyi
Tang gatshi a:lam vatshamo reyi
Akh nai kani ta akh nai heyi
Charakh³ gatshi band kus kya:h kheyi.

I bought cheep and sold dear,
 Always put I the premium high,
 With a honeyed tongue admonished others.
 Myself deceived! What to do now?
 If one doesn't die and another be born,
 Overcrowded the world; ants will feed on men!
 If one does not sell and anothe buy,
 Circulation will cease, who will eat what?

He told the shopkeeper that whoever got caught in the darkness of falsehood, was automatically thrown out of the light of truth. Such a one strayed from the path of Faith and advice fell flat on him. It was a stroke of sheer bad luck that people, bereft of capacities, could have little value for good things of life. Lacking discrimination, they could not help suffering from the results of their natural shortcomings. To illustrate the point, he said :

-
1. 'Prinun' is to chide; to rebuke; to admonish.
 2. To be deceived; not to see clearly.
 3. Circulation. (P) the sky.

252. *Kya:h kari vodur¹ thu:slas*

Kya:h kari tolas² du:p³

Kya:h kari ponz vosu:las⁴

Kya:h kari annis ru:p⁵

Kya:h kari anni sath-gaz putsei⁶

Kya:h kari nasti-ratshi rong⁷

Kya:h kari ga:ni⁸ tasbih⁹ ratsei

Kya:h kari toha-matsi¹⁰ prang¹¹.

1. Otter: a furred aquatic fish-eating mammal. (S) 'udra'.
2. (S) tula: balance; weight.
3. MS. ,rup'. 'Dup' is an incense burnt at the holy places. It is prepared out of a minor forest herb-root, mixed with several other fragrant substances and pure ghee, pounded into a thick sticky product. Some dishonest vendors used it at the bottom of measuring weights and scale pans for dishonest dealing.
4. MS. 'asulas'. Vasula is a musical instrument like 'mradang or 'dholaki'.
5. MS. 'dup', It appears 'rup' and 'dup' have got interchanged in 11. 2,4. an error in transcription.
6. A sort of wimple.
7. A small stud-type ornament with a diamond, used to beautify the nose.
8. A harlot.
9. (A) A string or chaplet of beads.
10. A destitute woman.
11. A couch; an ottoman.

An otter has no use for eggs,
Nor will 'dhup' set right the weight.
A monkey will not play on a 'vosula',
Nor can the blind appreciate beauty.
A long wimple is no use to a blind lady,
Nor can a nasal-stud adorn the noseless one.
What use is a rosary to a harlot,
And a cushioned couch to a beggar-woman?

The shopkeeper was moved and became a disciple of the Sheikh. His mortal remains are buried at Tahasu, Pargana Devasar.

The Mulla Lashed

One day the Sheikh, along with a large number of followers and disciples, reached Murhamapargana Sayer, Moza Bala. They decided to spend the night in the courtyard of the local mosque. The Mullah, in charge of the mosque, was ruffled. He feared lest the party should stay there long enough to consume all the provisions he had collected from the village. The Dervishes were unwelcome guests. According to him, they were idlers. However, as soon as the evening prayers were over, he managed to conceal his store of grain. He entered the mosque and, in the presence of the guests, bade his son fetch from home a large plateful of cooked rice for the Faqirs, adding that they were an illiterate crowd who always got on his nerves. The Sheikh glanced at his face, read his malicious thoughts, and said:

253. *Alim chhuy bod mala chhukh ba:
Jabra¹ yeti sana khyu*

1. (A) *jabr*: Compulsion; Coercion.

*A:ra rost dyu:nthmakh to:ri rost chha:nah
 Varhol arkhon¹ gana:² hyu
 Asi yeti Dayi-Dayi-sund racha:v pana:h³
 Meva-rost dyu:nthmakh vana:h⁴ hyu
 Saheb yeti ladi pa:nay khva:na:h⁵
 Pa:na khvata bya:h⁶ za:n da:na: hyu.*

Thy knowledge is great as thou art a mulla;
 Compelled thou feel to feed us here.

A Carpenter thou art without saw and adze;
 A warped log of Arkhor wood.
 Shelter of God we did seek here,
 But found thee like a fruitless forest.
 God Himself'll provide us with our fare:
 Do consider another wiser than thou.

254. *Yimai parith la:ga:n kala:n⁷
 Timan Ibli:s⁸ ralan⁹ a:siy*

1. Cf. V. 193 (4 f.n.)
2. 'gan' is an unhewn log.
3. (P) Shelter.
4. (S) 'van': forest. Here, a tree.
5. (P) khva:n: food.
6. 'bya:kh': another.
7. (P) great; elder.
8. (A) (v.n. of iblas: to despair of the mercy of God); the devil; Satan.
9. To get involved with.

*Toba¹ chhuy dava: tawai chhi bala:n
 Toba rost (vath) dala:n² a:siy.*

Those who pretend to be learned great,
 Easily get mixed up with the Devil himself,
 Penitence is the medicine bringing recovery,
 Without repentance thou losest the way.

255. *Hakh³ lagi a:khar⁴ cha:k gatshi palan⁵
 'a:liman ruh prazala:n a:siy
 Sa:dh a:si tsala:n tsu:r a:si la:ran⁶
 Teli ki:lak⁷ akreyi pholan a:siy.*

At last the call will be given; boulders will break;
 The souls of the learned will glittter bright;
 The pious will run and the thieves run after;
 Then the boy-dancer, actionless, be brimming with
 joy.

1. (A) Tauba: vowing to sin no more; penitence.
2. It appears that a word has been dropped out after 'toba rost' because the line does not keep its rhythm with the preceding lines. Addition of (vath) makes the line meaningful.
3. Loud cries; public summons.
4. (A) On the Dooms Day; in the other world.
5. A large stone; a boulder.
6. There will be a pell-mell scramble.
7. The boy-dancers will rejoice, (perhaps due to their innocence).

256. *Malan hanga photi¹ shu:baliy*
Paka:n olut² valithketh
Khoran konshi³ ta kosam⁴ na:liy
Katshan tal traka⁵ tathaliy⁶ heth
Rotsekhna⁷ kheva:n bali-baliy⁸
Motsekhsala:n katsha taliy heth.

The turban-bulges of Mallas are beautiful, temple adornings.

1. The projections of the turban over both the temples, as in the turbans of the Mughal kings, resembling small baskets.
2. Decorative cloak.
3. Kunsh: fashionable heel-less shoes embroidered at the top, of the upper class ladies; a sort of slippers.
4. MS. Qasim? The probability is that they put on a garland of flowers. Kosam is a flower. The exact meaning of the word has not been found.
5. Trakh is a measure of weight equal to five kilos; formerly equal to five seers and three chhataks. There is a variant 'torka' meaning a wooden bowl made by a special carpenter who carves the bowl out of a block of wood. Afaqi reads 'tahari tathali'. 'Tahar' is cooked rice treated with turmeric, salt and oil.
6. A wooden container for rice or any grain.
7. Not feeling inclined to eat.
8. With no relish.

They flaunt themselves about wrapped in showy
cloaks;
With leatheren sandals and flower garlands,
They carry five-kilo bowls under their arms.
With no appetite, they go on eating; and
The ramainder is carried secretly home.

257. *Mala a:si sonats vaktan hila:n*
Malan tsi:r¹ neirun phola:n² a:siy
Mala chhu sa:l bu:zith bala:n
Tavay mashidi kun tsala:n a:siy³.

The Mulla will shake at the early morning prayers;
Going late (to the prayers) does he deem auspicious.
The news of a feast does him great good,
So does he come running to the mosque.

1. Late.

2. To be auspicious. The remark is sarcastic.

3. The innuendo may be to the food that this particular Mulla had greedily stored away.

CAC hukou alihit off
and kung fu training
yoda ni benggar huad performed much yodt
the man was good
abilitas tonton bagus latihan gerakcas diw
kris kali iban gendong off yodt
the man is on your arange on diw
action quase bukan si tabingan off

The further i realized under a monasteries still a possible
monks were learning motion from nature
trained around the mountain.
Nature makes you different type of
cognition gives off its stability off and the
environment itself teach us things off and
above issue will make hard to do even off
the people here are quite some of such off
the most remarkable thing is how we comprehend
the world around us like it's a part of

the body and the environment that they are
not separate from each other. This is
the main idea of what they are
teaching us here. They are
teaching us to live in accordance with
the environment and the nature.

obliges to follow off, moreover is off. S
aying this had been off of all your observer off. C
ause before thinking had also been

Wanderings (Continued)

The Sheikh had not had his fill of wondering about the villages. He brought moral solace to the ignorant and taught religious lessons wherever he went. His message had the luminosity of personal conviction, and heat of personal practice, to make it effective. He gave no quarter to people suffering from moral aberrations. His witty sarcasm, without any trace of malice, went home to his listeners who found in him a fountain of benevolence.

The next place of visit was the city of Srinagar where he took a brief rest at the foot of the Shankeracharya hill. Considering the large, well-built houses of the well-to-do people, he pondered on the comfort these were supposed to bring to their inmates. He said:

258. *Svakhas myul pi:nten¹ ta khenan²*
Nevdari myul ho khenan³ sa:tiy
Reshan myul va:ranta vanan
Kakavan myul kanen sa:tiy.

Happiness is experienced in brief moments;
 And sleep accompanies a good dinner;
 The Rishis enjoy their time in groves and jungles;
 And the gray partridge feeds on gravel!

259. *Za:nim⁴ ra:za-purush anniy*
Paka:n a:sma;n man ladith
Teli badayi sorekh ma:li mura:danay
Yeli qabari sheri gatshanakh ladith kanniy.

I take the rich for the blind,
 Who walk with a mind exalted to the sky;
 Their high ambition will come to naught
 When over their grave a headstone is laid.

1. 'chenan'—Afaqi p.404. In Kashmiri the correct phrase is 'khenas ta chenas', not vice-versa. A small fraction=pyunt.
2. (S) Kshana: instant; moment.
3. Good food. MS. Okhanan. (P) Akhund: teacher. But how sleep can be associated with teachers is not understandable. Therefore the necessity of the emendation.
4. MS. 'Ranim'. The dot(.) of 'Za.' seems to have been missed.

- \checkmark | \checkmark = \checkmark | \checkmark

He met an old man with grey hair, the same as had constructed a mansion furnished with all the paraphernalia of luxury. Rolling in wealth, this man had lost fear of God. He was so occupied that he had no time for prayers. Him the Sheikh addressed thus:

260. *Dya:ran galun chhuy da:ren ta ba:man¹*
Yi:ts mo dunyahach ka:man bar
Nij² gara atsu: heni kasbaki³ sa:man⁴
Bugiy subahan sha:man svar
Khotsa:n chhukhno torachan⁵ pa:man⁶
Aten⁷ gatshiy da:man tar.

Money will be spent on windows and roofs!
 Don't be involved in the world so.
 Get into thyself to assess thy worth,
 And meditate on God, morn and eve.
 Thou aren't afraid of reproof from Him;
 Surely thou wouldest wet thy skirt so.

1. (P) Bam: roof.
2. (S) 'Nij': one's own.
3. (P) skill: spiritual development.
4. 'sa:m hyon'; to assess! to ascertain.
5. Literally, 'of that place'.
6. Taunts; gibes.
7. Afqaqi reads 'yuthna': lest your skirt should get wet. Wetting the skirt of the garment is a Kashmiri idiom for getting involved in sin.

261. *A:dana khu:tsukh vazuas¹ ta sra:nas
 Ya:m na:da:nas da:r gayiy chhatsay
 Sombrith dyututh dasilas ta chha:nas
 Lazlo² lar lazath kasu kitsay
 Da:y gaz zami:n la:ni chhai pa:nas
 Chhukh lada:n a:sma:nas metsay.*

Baths and ablutions frightened thee, in the beginning,
 Till thou, O fool, found beard grown grey.
 All thy savings thou gavest to the mason and carpenter;
 For whom didst thou raise the building? Be ashamed.
 Ordained are two yards and a half of land for thee:
 What, thou art raising the earth to the very sky!

The next place of stay was Mokhtamula, and the party encamped by a spring. One day, as he went out for a walk, he saw several houses destroyed by fire. The peasants had grown cotton in the fields. On his return from the walk, he addressed his companion, Baba Nasir-uddin, thus.

262. *Kha:nan handen roba³-kha:nan*

-
1. (P) Muslim ceremonial washing; sacred ablution.
 2. From 'laz' or (S) 'lajja': bashfulness; shame. Cf. Hindi 'Lajjalu'. 'Lazul' in this sense has been used by the Sheikh at other places also. Afaqi reads: "lazath hai lar ta lazath kas kitsay".
 3. It is not clear whether 'roba-khana' means the drawing-room or the room meant for ladies,

(Continued)

*Ja:nan dapa:n yapa:ri gatsh
 Sondari deinchham huri¹ vakhana:n
 Tsamarav² sa:tiy duva:n latsh
 Tati az di:nthim kapasi khana:n
 Me vuchh ta tsa vuchhni gatsh.*

At the 'harems' of the Khans, where
 (Even) the good are asked to walk another way,
 Had I beheld the belles singing songs
 And sweeping the dust with chowries:
 Today I found them hoeing the cotton plants!
 This have I seen: go and see for thyself.

263. *Za:st ta porham³ manzaliy**(Continued)*

especially in the house of a rich Muslim of the orthodox type. The Khans must surely have had a 'harem' to which strangers were not admitted even though they might have been saints. Because of the second line, it is preferable to translate 'roba-khana' as the 'herem'.

1. 'Vana-van hur' or 'snatch of a song' is current among the women, particularly at festivals and marriages.
2. (S) 'ca:mar': a chowrie of yak hair; one of the insignia of royalty; also a crest of peacock feathers.
3. The Muslims whisper 'ba:ng' in the right ear and 'takbi:r' in the left year of the new born baby.

*Treyi¹ korham athan ratsh
 Bahi² achhin tsalim phuliy³
 Me vuchhta tsa vuchhni gatsh.*

* * * * *

At birth they read to me in the craddle;
 On the third day, dyed my hands;
 On the twelfth, my sight was clear!
 This have I seen: go and see for thyself.

* * * * *

About this time, the Sheikh converted one Ludi Raina, the feudal lord of Madev Wadwan, who was a liegeman to Sultan Sikander But-shikan of Kashmir. Ludi Raina was named Baba Latif-uddin and became a member of the Rishi Discipline.

One day the Sheikh was delivering a sermon to his disciples and companions, and benefited each according to his capacity of assimilation, when Baba Nasir-uddin asked him as to the means of coming close to God and the methods aspirant should adopt to this end. The Sheikh replied that the most essential base was that of sincerity of heart, unshakable faith and strength to renounce worldly goods and self-conceit. Baba Nasir-

1. The third day of birth, observed for rituals.
2. The twelfth day.
3. 'Phuli' is the whiteness which hinders sight.
 'Phuli peni' is a curse equivalent to: 'may you become blind'.

uddin again asked him how the aspirant could be vigilant against the waylayers on the path and guard his own faith. The Sheikh said that the help of the Spiritual Guide was essential for this. Ae said:

264. *Guri¹ rost sipa:h shuri rost mo:lu
 Mala² rost khu:r³ chhuy phala⁴ rost ka:n
 Pi:ra rost muri:d ti:ra⁵ rost na:lu⁶
 Khori rost na:yid tori rost chha:n

Note : *These two lines are not given in the MS. They have been adopted from the published book 'Ayina Haq' by Asad Afaqi, where the stanza consists of the six lines.

1. 'Gur' and 'shur' indicate support in life.
2. MS. 'hala'.
3. MS. 'shur'. On the other hand Afaqi gives 'mala' under 2 and 'khu:r' under 3. Afaqi's version is more plausible.
4. The iron-head of an agricultural tool.
5. Yoke. The narrow piece of cloth used beneath the collar at the back of the shirt, joining the two shoulders. The slip of cloth is used and sits at the nape of the neck, exactly as a yoke sits on the neck of the bullocks.
6. The opening of a garment through which the neck is thrust out. Afaqi writes: 'turi rost nu:lo' meaning 'a mongoose without feathers'. But a mongoose has no feathers; it has fur.

**Nethi rost¹ kath kahi² rost byo:lu*

Sha:ha rost mulkas va:ti nugsan:n

A sepoy without a horse (is) a father without a child;
An oar without a boatman is an arrow without its
head;

A disciple without a preceptor is a collar without a
yoke.

The barber without a razor and the carpenter without
adze,

A Sheep without wool, and seed that do not sprout,
Are bound to suffer a loss, as a country without a
king.

265. *Yim tselith kheva:n bali baliy*

Tim svakha³-mvakha⁴ vozaliy chhiy

Shaita:n kheai⁵ karekh akih kheliy⁶

Tim sahaza⁷ laba:n na ta bali⁸ chhiy

1. The wool of sheep. 'Neth hyani' is to shear the wool: (fig.) to exploit.
2. The paddy-seed is kept moist so as to make it sprout quickly when sowed in the earth.
3. (S) Comfort.
4. (S) face. Svakha-mvakha : (fig.) in a good cheer.
5. (S) Kshai : to burn.
6. The whole flock.
7. Naturally ; easily. 'Sahaz' is also used for the Ultimate Reality.
8. Useless ; good-for-nothing ; without utility.

Those, who over-eat, for the fun of it,—
 How cheerful and ruddy they look!—
 Will be destroyed by satan, in one sweep.
 Truth will not dawn upon them naturally, good-for-nothing as they are.

266. *Yim andra Svadarshan¹ kaly*

Tim nebra zari ta ka:li chhiy
Yim dra:y tava² na:ra shihiliy
Tim ada la:l molaliy chhiy.

Those, who are devoted to the Lord within,
 Are deaf and dumb without:
 Those, who come out unscathed by fire,
 Are precious rubies and gems, no doubt.

267. *Za:den manz la:l mo: kholan³*

Za:lan manz ja:nver bo:lan mo:
Sura la:den yanbarzala mo: phvalan
Ka:tsa va:nen⁴ mvakhtaha:r meilan mo:

Pearls will not come out of stagnant pools;

1. Literally, to see one's self ; also, a name of the Lord.
2. The concentration within is a veritable fire. Tav : getting singed.
3. Cf. 'khola:v karun' : to stir. Hence, to rise to surface by stirring the bottom.
4. (S) *kanca* : glass. The dealers in glass-ware.

Nor will birds sing in the meshes of a net.
Daffodils will not bloom on heaps of ashes;
Nor pearl-necklaces be sold at glass-blower's shops.

Ya:van Mats Redeemed

At Ishabar, pargan a Phag, there lived a Hindu hermit named Zaman. Far and wide had spread his fame for piety and penance. It was not for nothing that even a staunch Muslim like Sultan Sikander But-shikan, while on a pleasure trip on the Dal Lake, had him on his mind so much so that he directed his steps to the hermitage at Ishabar. But the selfabsorbed hermit paid no heed to the king, whereon the latter returned with acute chagrin. The outraged ruler determined to avenge himself upon the "conceited sadhu". The manuscript records that a notorious prostitute, Nunda Natsani:, popularly called Ya:van Mats, was brought in to play her part in the game, to bring down the sadhu from his pedestal and destroy his reputation. What with her natural charms, and what with her wiles and guile, she succeeded in enticing the holy man to the path of sin.

The same woman was then despatched with a similar mission to the Sheikh. The Sheikh admonished her

thus:

268. *Tsa ambi¹ ti potus za:yakh
Tava Hara² sanz quadratsay
Tsa hai na:vith ka:y³ pacha:yakh
Pekh pa:yas ti ya:van⁴ matsiy.*

Born wert thou last to thy mother,
That too by the grace of God:
With a cleansed body didst thou move about!
Thou shalt realize thy good, despite thy maddening
youth.

269. *Tsa hai andvana gupna:h a:yakh
Cha:hi la:yak a:siy hetsay
Voni ga:sa du:r⁵ hish gayak
Pekh pa:yas ti ya:van matsiy.*

To the backwoods thou camest like a brute;
Much good will this bring unto thee!
Like a rope of grass hast thou become now.
Thou shalt realize thy good, despite thy maddening
youth.

1. (S) amba: mother. Of the mother.

2. Shiva; God.

3. (S) Body.

4. Youth.

5. Twisted rope of grass. (Fig.) pale and thin. Cf. Shakespeare: 'peak and pine'.

270. *Tse kam radakh¹ a:siy da:yak²*
Tim na:yak³ rangan⁴ paziy
Voni bodith sani kanya:h gayakh
Pekh pa:yas ti ya:van matsiy.

Who were the wicked men to advise thee thus?
 Leaders of the theatre ought they to be.
 Sunk deep (in sin), like a stone, hast thou.
 Thou shalt realize (thy good) despite thy maddening
 youth.

271. *Ya:m a:sakh nebar la:yakh*
Ta:m arzuthna⁵ paluki⁶ putsiy
Voni kranz⁷ lagiy ta hi:ma⁸-ha:yakh⁹
Pekh pa:yas ti ya:van matsiy.

So long as thou wert fit for society,
 Not a penny didst thou earn for Hereafter;
 Weighed on the fire-wood balance wilt thy skeleton be
 now.

1. Wicked men.
2. (S) Dayaka: communicating; telling; causing; effecting. Here, adviser.
3. (S) Nayaka: a guide; leader.
4. (S) Ranga: theatre; play-house; stage.
5. Did not earn.
6. For the next world.
7. Sekeleton.
8. Firewood.
9. A large balance. The balance for weighing fire-wood. It may refer to the funeral pyre.

Thou shalt realize thy good despite thy maddening
youth.

272. *Chhakhna gvara-sund vatsun¹ lalla:n²*

Chhakh volala:n³ yu:t ka:ts yetshiy

Voni bujara karakh kreyi

Pekh pa:yas ya:van matsiy.

Thou dost not cherish the preceptor's Word,

Why art thou transgressing so wilfully?

Pious deeds shalt thou do, when old.

Thou shalt realize thy good, despite thy maddening
youth.

273. *Tse hai nain⁴ riva:n⁵ ananai*

Chhakh vananai kara:n yatshay

Ada kavai piy⁶ prazanavnai

Pekh pa:yas ya:van matsiy.

They will bring thee weeping and crying,

Since to the woods hast thou come longingly.

How will thy lovers recognize thee then?

1. The word; instruction.

2. Lallan: lala-van: to hold dear; to nourish; to act upon.

3. Volalan: Cf. volagan: ulangan karan: to go beyond; to transgress; to disobey.

4. Eyes.

5. Mourning: weeping and crying.

6. (H) Lover; master; husband.

Thou shalt realize thy good, despite thy maddening youth.

274. * * * * *

Tsa pachayakh ya:vanani gra;ye¹

Yot larei;yakh² bo ti kentsh yatshay

Muhut³ sa:dh Yishabra:re

Peta pa:yas ya:van ma:tsiy.

Walking with airs and graces of youth,

Thou camest here that I may desire too.

Alas! thou hast robbed the sadhu at Ishabar.

Realize thy good, thou drunk with youth.

275. *Ra:th ti vuchhut doh nai:*

Tiy bronth asi khabar va:say

Ya:m a:yakh pa:nai muhanai⁴

Peta pa:yas ya:van matsiy.

Thou didst not mind whether it was day or night,

And the news reached us before thou camest.

So thou hast robbed thyself!

Realize thy good thou drunk with youth.

1. Graceful gait.

2. Came running.

3. Bewitched; robbed.

4. There is a reference to a miracle. 'Ya:van Ma:tsiy' lost her buxom youth and turned into a hag, under the Sheikh's glance.

276. *Sa:dha: tse muhut svazan*¹
*Tati loi zan vazakh vitsiy*²
*Voni me pata lajikh kvazan*³
Pekh pa:yas ya:van ma:tsiy

What a pious saint hast thou robbed!
 On examination, thou shalt sound like bell-metal,
 There.
 Now thou pursuest me, O wicked woman!
 Thou shalt realize thy good, despite thy maddening
 youth.

277. *Kati tsatith kreyihandi*⁴ *kadal*⁵
*Tava reshan vadai gayi*⁶
Voni ya:vun karakh badal
Pekh pa:yas ya:van matsiy.

How many bridges of good deeds hast thou demolished
 And disturbed the minds of rishis?

1. A pious man.
2. (S) Vichaya: examination.
3. An impious person.
4. Of pious deeds.
5. Bridges. The bridges built with good and pious deeds in order to cross the rivers of Hades.
6. To scatter pell-mell. To distract. K. idiom: 'vadal gatshani.'

'Thou shalt lose tho youth now,
And shalt realize thy good, despite thy maddening
youth.

278. *Tsa kahanz a:sakh duhit¹*
Soy bronh asi khabar vat:say
Kava me gari:bas tsalahakh muhit
Peta pa:yas ya:van ma:tsiy.

Whose daughter thou art,
 Have we come to know beforehand;
 Why shouldst thou rob me, the poor me?
 Realize thy good, thou maddened with youth.

279. *Apor² chhus cha:nis ha:las*
Nundi prinuy³ sva-yetshiy⁴
Bugi⁵ rachhtam kalaki⁶ ka:las
Peta pa:yas ya:van ma:tsiy.

Of thy condition, I am quite ignorant,
 And reprove thee with all good will.

1. (S) Daughter.
2. Unlettered; ignorant.
3. Reproached.
4. Cf. (S) Sva-iccha. With good intention; with the desire of doing good. 'sva' is a prefix meaning good. It is opposite of 'kva': bad.
5. For Bhagwan; God.
6. (S) Kalika: Kali Yuga. (Monier-Williams p. 262).

O God, save me in this Kali-Yuga!
Realize thy good, thou maddened with youth.

It is said that Yavan Matsi, whose real name was Shonga Bibi, forsook her evil ways and turned into one of the most devout disciples of Nunda-Ryosh.

36

Self-Indulgence Decried

The Sheikh led a life of seclusion at Mukhtamula, for about six months, and thereafter set out on a journey to Kamraj, i.e. Baramulla district. As he stepped into Pattan (Pargana Kruhan), he saw a group of men with fishing rods and tackle, hooking fish by the bank of a stream. The spontaneous reaction of the Sheikh to this sport was as follows:

280. *Kandev¹ ma:riv mi:n² ha: zuva³ shami:n⁴
Yim zuv ma:rith zuvas di:n⁵
Timay duniyahaki brami:n⁶*

-
1. Equivalent of 'kyazi': why.
 2. (S) Fish. Cf. v. 89.
 3. Apostrophe; vocative case, addressing one's own self.
 4. (S) Shamaniya: to be tranquillized; consolable. (M.W.p. 1054 ec. 1974).
 5. din: give. (Lengthened out vowel for rhyme).
 6. (S) bhram: error; mistake'

Naki:r ta Munkir java:bas yi:n¹

Teli meili a:sma:n to zami:n²

Why dost thou kill the fish? O my consolable heart!
 Those who feed themselves by killing living creatures,
 Are surely deluded of the world.
 Nakir and Munkir will come to interrogate,
 And the sky and earth shall dissolve into one.

However, the pleasant smell of roast-fish, which spread all around, tickled the olfactory sensitiveness of the Sheikh too. Flustered he lost no time to punish himself for his carnal frailty. Fetching a burning piece of wood, he thrust it into his mouth, as if it were the roast fish. Self-reproach was expressed thus:

281. *Zuva mya:nei hai man sho:tho*

Doha gona:h chhiy potha:nay

Gonahan kunay bortham to:tho³

Tati kus yiyyi notha:nay⁴

1. (Vowel lengthened out, will come.

2. A Kashmiri idiom for Doomsday.

3. Toth barun: to show affection for; to fondle; to cherish.

4. Nothanay? The meaning of this word is not clear. Asad Afifi in Aina Haq gives the footnote: 'shafat karani': to sympathize, page 309. There is a word 'natharun' (Grierson): to debauch, to ruin. Also, 'nathun' in Kashmiri means to cool down; to get spoilt, to forget.

*Naki:r ta Nunkir penay bro:ntho
Tiy karanay yi qasa:b¹ kara;n gotha;nay.²*

O my soul! O my wretched mind!
Thy sins are multiplying day by day.
Fond hast thou become of nothing but sins.
Who will sympathize with thee there?
Nakir and Munkir will meet thee,
And treat thee as the butcher treats the cows.

282. *Nafasay man matsara:viy*

*Mi:thi ta zi:thi³ putsiy⁴
Tavai yiluk⁵ ta paluk⁶ ra:viy
Kunh nata kava ma:li putsiy.*

Thy belly will tempt thy mind,
With the dainty and the delicious;
This world and the next will be lost so:
For whom and to what end?

1. (A) butcher. In Kashmiri, 'puj'.

2. Cf. Sanskrit 'goshtha': cow-pen. Hence, a cow. 'kath' or sheep does not seem to be correct, as given by Afaqi,

3. 'Mi:th ta zi:th': a phrase meaning delicious and dainty dishes.

4. For the sake of.

5. Iha-luka.

6. Par-luka.

283. *Nafasas pata lagun¹ achh·manz sirun²*

Ga:shich vomed barizina za:h

Nafasas³ pata lagun a:ra manzi yirun

Halis ta mendis kariy va:h.⁴

To hanker after the belly is a grain in the eye;

Never shouldst hope for the light (of knowledge).

To hanker after belly is to float down a torrential-stream,

Deformed and crippled wilt sure thou be.

284. *Andra khabar yas va:tsay ruhas⁵*

Tas dozakh teli ka:sekhan Haray⁶

Yemi dond⁷ gond bochhi nendari ta muhas

Suy banda tsa:v sahas⁸ Haray.

He who gains knowledge of the soul within,

Is redeemed from hell by God:

1. MS. volagun. 'pata lagun' Afaqi, Ayina Haq.

2. A minute grain or particle. The meaning appears to be that to feed the belly is difficult as to bear a grain of sand in the eye.

3. (A) breath; soul; self. Refers to the belly, here.

4. MS. vath. 'va:h' is given by Afaqi, and it rhymes with 'za:h'.

5. (A) Soul.

6. Hara is Siva: God.

7. Dond is 'soth' or embankment. Dond gandun: to contain within limits.

8. Sahas from (S) 'sahasa': suddenly; spontaneously.

He who contains hunger, sleep and attachments
Gets admittance to God, spontaneously.

The Sheikh's forte is self-mortification. He sees no end to hammering home the need for self-abnegation. He says:

285. *Nafasas mo daph badai*
Nafasas sa:tiy soda: chhuy
Nafasay ma:li ratun hadai
Nafasay prazanith¹ Khvada: chhuy.

Call not the self bad;
 Thou hast to deal with it, always:
 Within bounds, shouldst thou restrain the self,
 For God is attained by recognizing it.

286. *Tshunum kunum² tsho:rum go:rum³*
Prakats-dih⁴ aha:rum⁵ mey

1. Equivalent to 'prazanavith': 'having recognized'. The implied meaning appears to be that the self in man is the instrument of recognizing the Universal Self or God, insomuch as the self in man is part and parcel of the Cosmic Self. "Know thy self" is a beaten adage.
2. The two words go together meaning 'I indulged in worldly pleasures'.
3. These two words mean the same thing.
4. 'Dih' is the body. Prakrti is Nature. 'Prakrats-dih:' this body made of the elements of nature.
5. (S) 'Aha:ran:' to bring; to offer as a sacrifice. (Monier-Williams).

*Dahali¹ dvabas nafas mo:rum
Go:rum aha:rum sorum Dai.*

I wore and sold and sought,
Offered as sacrifice this elemental body,
Restrained my self from the fiery ditch;
Sought, sacrificed, and meditated on God.

1. 'Dahali' from 'da:h' meaning fire. 'Dvab' is a ditch. 'Dahali-dobas': 'the fiery-ditch'. Here it means the burning stomach or abdomen which consumes all that we eat.

Wanderings (Continued)

At Andrahama, pargana Kamraj, the Sheikh encamped by the side of a spring. Here he met a Brahman who was busy worshipping his gods. Soon they fell into a conversation. The Brahman boasted of bathing seven times before sitting to offer his prayers. The Sheikh made a lunge at him thus:

287. *Sath sra:nas phal yod poshihiy
 Ga:di ta krimas a:si akay za:th
 Vopas¹ dinai Dai yod toshihiy
 Dra:lid² leli³ vai⁴ tshanahan za:th⁵.*

If seven times bathing were to bear any fruit,
 The fish and crocodile alike would behave:

1. Going without meals.
2. (S) 'daridra': a poor man.
3. 'Lyol' is the cooking pot.
4. The quantity of rice put in the pot for cooking.
5. 'zanh': never.

If God were gladdened when we famish with fasts
 Never would the destitute put rice in the pot.

One day the Sheikh was busy offering his prayers, when an old man passed by him. The latter observed that the Sheikh's prayers were unusually long. He remarked sarcastically that long prayers would surely help opening the gates of heaven upon the Sheikh soon and, may be, it would bring him powers to turn withered grass green. When the Sheikh was free from his prayers, he addressed the man thus:

288. *Nema:za para ta pa:lan vasei*¹
*Nema:zi dvadas khasei tar.*²
Nema:zi yilukh ta paluk lasei
Nema:zi bihishtas vasei bar.

Prayers I'll say, with my marrow nourish God.
 And prayers do bring cream to the milk!
 Prayers shall make me live in this world and the next,
 And the Elysian gates do open with prayers.

The MS records that the Sheikh performed a miracle, there and then. He changed a burnt piece of wood into one fresh and green. The old man became his follower.

1. The bone marrow.
2. We say in Kashmiri 'har ta tar'; tar is the echo word for 'har' which means a layer of cream.

Dialogue with Shyama-Maji

The Sheikh's next sojourn was at Hunchi Pora, pargana Birwa, where he reached in the early spring. He saw a bevy of girls cutting grass and putting it in a large basket. The Sheikh was attracted by the sight and addressed the girls thus:

289. *Kandi ma:ji chhiva nyu:l katra:n
 Tranan¹ diva:n dro:tu
 Kona ma:ji chhiva paluk² svara:n
 Tati ho:run barun³ ko:tu.*

Why dost thou cut the green, O ladies?
 Why dost thou strike sickle to the grass?

1. (S) Tran: Grass.

2. Par Luka: the other world: hereafter.

3. Horun-barun: to repay a debt: to make good a loss.

Why dost not thou think of the next world?
What a lot mayst thou have to repay there!

One of the girls replied:

290. *Asi ha-ma:li chhi na lavan¹ diva:n
Tava ho:run da:s-da:ratu²
Tsa chhukh a:sa:h³ heth sa:sa:h⁴ ma:ra:n
Katha chhukh kara:n zan nudratu.⁵*

Not scattering salt are we, O father,
For which we may have the effects to bear,
With staff in hand, thou art killing a thousand;
So singular and strange thy words do sound.

The Sheikh continued in the chiding strain:

291. *Poni⁶ vara,h⁷ za:th na andiy
Kandi ma:ji tsatakh sabzas gand⁸
Baha:ruk sabza: dyunth asi vandi*

1. (S) *lavan*: salt. putting salt in vegetable-beds destroys the vegetables.
2. What is owed.
3. (A) The staff; stick; sceptre.
4. A thousand creatures.
5. (P) *Nudrat* (derived from Arabic *nudrath*): oddness; singularity.
6. Pious deeds.
7. *Vara:y*; 'rost': without.
8. (S) *gand*: smell.

A:sa:n shai chhai shahar and¹

Lachha:h ma:rith kya:h dikh grandi

Gatsh prakatsh² za:nun kadith and.

Nothing will be gained without pious deeds.

Shouldst thou destroy the fragrance of grass?

Verdure of spring had we seen in winter:

All hope doth lie outside the city!

What would be thy reckoning after killing a lakh?

Learn thou to overcome thy instincts inborn.

292. *Yod bo;zakh sho:takh³ gvarapandei⁴*

Yiy di:nshith reshi ru:di vanan and

Khyo:khna bokh⁵ ohar ava prakath mondei⁶

Shabhath⁷ rost khyo:kh vopalha:k ta hand.

Do thou listen to the Guru's advice;

Rishis resorted to forests for sights as these.

1. The import of this line is not clear. It may be that all hope of preserving natural life lies in the countryside.
2. (S) Prakrti: The instinctive urges. The import of this line seems to be that the instinctive urge to kill and destroy should be overcome.
3. Cf. (S) 'Shrut': to hear.
4. (P) 'Pand': advice. The advice of the Guru.
5. Cf. (S) 'Bhukta': enjoyed; eaten; or one who has eaten a meal. And 'ohar' from (S) 'Aharaya': to take food; eat; dine. So, 'bokh ohar': tasty food.
6. To get blunted.
7. (A) 'shabah': appearance; flavour; taste and smell; likeness.

'Tasty food they are not, lest nature should get
 'blunted,
 But ate 'vopalhak' and dandelion with no flavour at
 all.

The girl said:

293. *Reshi-ma:li pa:ri-pa:ri¹ cha:nen da:yan²*
Pananen pa:yan³ kya:h chhuy ha:l
Shu:b chhai kathan athan a:sa⁴
Yus na:haga⁵ ga:sa tsati tas chhu voba:l.⁶

O father Rishi, hurrah for thy advice!
 Why dost thou ignore thy own feet, though?
 Charming art thy words, and the staff in thy hand:
 Sins weigh him down who cuts the grass for fun.

294. *Ha:vasa dra:yas (na) hata-dond⁷ heth ga:sas*
Chham vasuri⁸ dvashan kuniy ga:v
Cha:v baras dvadas gevas⁹ gursas

1. To get sacrificed for; to appreciate.
2. Advice; precept.
3. (P) feet.
4. (P) staff.
5. (P) without claim; unnecessarily; for fun.
6. Burden of sins.
7. Modern Kashmiri is 'drot'; sickle.
8. (S) 'vasar': (RV). matutinal; day, as opposed to night; a day in general. 'Vasura' meaning 'night'.
9. MS. 'geyas'.

Khen gari:b.kari:b¹ chhum sadba:v.²

Not for pleasure, did I come with a sickle for the grass:

For the whole day does serve me a single cow in milk.
Much do I enjoy milk, ghee and whey,
And sincerely desire the needy to feed.

And the Sheikh replied:

295. *Yihama:ji³ zuv chhusta ketha tsatize*

Zuvaz zuv dizina za:th⁴

La:nis lekhitis kya:h karize

Asi hama:ji vuchha:v chon sandbha:v.

Life it has, so why shouldst thou cut it?

Never shouldst thou feed life on life.

However, who can undo the writ of Fate?

All that I wanted to find was thy pious motive.

The girl said:

296. *Ba:bajuv⁵ dvada geyi deva ku:ntsh⁶ shehliy*

1. Karib is echo-word for gari:b; the poor and needy.
2. Good intention; desire.
3. Vocative case, employed for addressing a lady.
'Ma:ji': O mother.
4. 'zath': never (zanh).
5. Respectful address to a gentleman; compare No. 1 above.
6. 'kanh': anyone.

*Tavai hata-dond dra:yas hali heth
 Chhai meti ya:d gamats tahanzay¹ kaly²
 Yanbarzoliy³ rachhtam tseth
 Tsa shu:bakh gonda:h⁴ sa:ni malmaliy
 Pakhtam gatshith gara panun heth.*

May be milk and ghee will cool someone's fire, O' father;
 So did I come with a sickle in my waist;
 I too am taken up with devotion to Him;
 Do please bear with me, a Narcissus that I am.
 Thou shouldst be a crest upon our muslin (turban)!
 Mayst thou condescend to come to my home.

The Sheikh had no doubts in his mind that the girl was endowed with spiritual acumen of a high order. He praised her and addressed her thus:

297. *Amra⁵ koruy asi aza:nani
 Andiy vuchhuy vondi sad-bha:y
 Khatith haba: chhakh ratna-mani⁶*

1. Of God.
2. Intense longing.
3. Narcissus flower; name given to women for their beauty and tenderness.
4. Crest of feathers. (Fixed on his muslin turban) it was used by the Hindu bridegroom as a crest of honour and distinction. The kings wore a 'gond' or plume-crest as a symbol of regal majesty.
5. (A) order.
6. A jewel.

*Kas kya:h bani karma lekhanai¹ a:v
 Kami va:ts² ta za:ni ra:kh karmani
 Pazi-kathi ba:vtam³ kya:h chhuy na:y.*

Unacquainted though, I commanded thee so,
 From the external gauged thy pious flow of thought.
 A hidden jewel art thou!
 What befalls whom depends upon the writ of fate.
 Who could know or read the line of destiny?
 Do tell me truly what thy name is.

And the girl replied:

298. *Kya:h dapai Resh-ma:li Sheikh Abda:las⁴*

*Tse ka:mi la:las mval za:nya:v
 Vondiy siv⁵ ka:rath Haqi-ta' a:las⁶
 Ada nah boruth duniyuhuk cha:v
 Dond yeli gonduth⁷ sili⁸ ta taniy
 Kusna za:niy Sir-sadhbha:v⁹*

1. The faith that one has to bear the fruit of his actions, as his fate.
2. (S) 'Vack': to speak; here, to read.
3. Say; describe.
4. (A) the chief.
5. (S) 'Sev': to worship.
6. (A) Great God.
7. 'Dond gandun' means to raise an embankment: K. idiom for restraining oneself.
8. (S) Sil: to garner the grains; food.
9. Mystery; secret. The secret of good intentions.

*Ba:bajuv meti sa:ti muri:dan kaniy
Me chhuy pazi-kathi Sha:ma-ma:ji na:v.*

What shall I tell thee, the chief of the Sheikhs?
 Who could know the price of a diamond like thee?
 With devotion hast thou worshipped Great God,
 Nor didst thou become attached to the world.
 As thou restrained thyself from indulgence of the
 body,
 Who does not know the secret of thy piety?
 Admit me too among thy disciples; O father:
 In good sooth am I called Shama-maji.

Shama-ded was included among the disciples of the
 Sheikh. The MS. records that by way of instruction
 and guidance, the Sheikh said:

299. *Pa:ntsan vaqtan sajida dize*

*Myu:th ta modur khezina za:th¹
Ma:tam heth keth Di:vuh² raziy³*

1. 'Za:nh'; never.

2. (S) Diva: God,

3. 'raziy' from (S) 'rajyati': to be delighted; to rejoice; to be gladdened. The alternative meaning can be given for 'divu-raze' as in the rope-line of God or on the path of God: i.e., all the trouble should be taken for God's sake. Asad Afaqi gives the variant of the line as "Matam heth yeti dohay rivize" meaning that "Thou

(Continued)

*Duniyahach la:dan¹ hezi na za:th
 Yiha-ma:ji-ku:ri yod voni tagiy
 Ati² din lukhay nikis³ rachizi kath⁴
 Yiha-ma:ji turag⁵ ratizen vagi⁶
 A:si zi marag panun tsetas⁷ heth.*

Do bow in prayer five times a day;
 Abstain from eating things dainty and sweet;
 Despite thy sorrow, the Lord will be pleased.
 Never be burdened with attachment to the world.
 If thou, my daughter, canst do this,
 People will give the good, cherish the point.

(Continued)

shouldst always weep and grieve here in the world". But that appears to be a too pessimistic view of life.

1. Cf. (S) 'la:dana' or la:lana: fondling; caressing; cherishing. Hence, being attached to. (Monier-Williams).
2. Asad Afqaqi, p 76, has a variant; 'yi-hai maji koori doha aki thaki,' 'Athai den lagiy nahakas rachhizi tseth.'
3. 'Nek insa:nas': a good man.
4. 'Nath rachhizi' K. idiom: 'keep it a secret'; between you and me.
5. A horse; the mind.
6. The reins. To hold the horse of the mind by the reins.
7. Tseth: conscious mind; memory.

Holdst thou the steed tight by the reins,
And bear thy death always in mind.

The girl appealed to the Sheih kto give up wandering
and to choose a spot for rest. She said:

300. *Ba:bajuv voni pyom ha:vas behtam penje¹
Lanji gayam bulbul² vahit³ ta keth
Khabar hetam zan babri-lanje
Deva qabar gatshiha shihilith keth.*

O father, I wish thou wert to occupy a fixed seat.
The 'bulbul' has flown away from my bough,
Do assess me,—a sweet-basil twig—
So may I rest in peace, in my grave.

The Sheikh chose a stone as his seat and engaged
himself in remembering God. He says :

301. *Ra:tas dohas Kalima porum
Tiy zan morum to:lukuy svan
Ra:th doh kani peth borum
O:sus sartal sapunus svan.*

Night and day, I chanted the Kalima,

1. Pend: house. Cf. 'Pend ta puran'. Penji bihun:
staying in a house; to lead a stationary life.

2. Thrush (song thrush).

3. 'vathith'?

And fixed in mind as gold by weighment;
On the stone spent I my night and day:
Lo! the brass of my self was changed into gold.

186 5000+ words have appeared

2000+ words have been added

Insanely good blog as being in basic beta.
Notable posts from Jan 1st: Jenga meets adi nO
Blog item begins to show up to me; I add link

The site appeared to the search engines on Tuesday
and has quickly moved to #1. Still needs

1000+ visitors per day, but the traffic is
still growing steadily. In fact,
visitors per day have doubled
in the past month.

Charles Lewis (aka - we do marketing) has said
he's going to add every freebie we've found
to his website which will be great
for visitors to our site.

The search engines have been very kind to us
but still you can help by linking to us.

It's been a great year so far
and I'm looking forward to many more.

So here's to another great year.

It's been a great year so far
and I'm looking forward to many more.

The Sheikh and a Scholar

Soon after, a theologian, (Faqih—a scholar of the Shariat), Qazi Saider-uddin, heard of the miracles performed by the Sheikh. Accompanied by four hundred Islamic scholars, he came to meet the Sheikh. Each one of the Ulemas feared that he would have to deal with an uneducated ascetic, intractable and stubborn, and conceited with vain spirituality. Each hoped to batter him with questions on religion. In a short while, by the time of afternoon prayers, they reached the place where the Sheikh occupied the stone. They had their ablutions and wondered where to sit. A miracle flabbergasted them: the stone, hardly large enough to accommodate one or two persons, expanded as they approached it one after another and accommodated them all !

Howevr, the Qazi expressed that it would have been much better had the Sheikh been learned in the Islamic law so that he might have pursued religious activity

more vigorously, according to the Law. Upon this, the Sheikh retroted thus:

302. *'Alimukh a:gur kalimuk ma:nei
 Kreyi hond a:gur mya:niy¹ khen
 Shinyahukh² a:gur pa:nai za:nei
 Sodaruk a:gur labasna tshen.*

The meaning of Kalima is the Source of Knowledge;
 The source of pious deeds is the food I eat;
 God alone knows the source of The Void;
 In the source of the sea, there's no break.

303. *Alim³ bod ta kalima so:vu⁴
 Mohammad pa:lith pakhta vatei
 Kreyi vurani⁵ mvakhta lo:vu
 Ba:v⁶ chhuy da:v⁷ su tath⁸ vatei.*

Knowledge is great and Kalima beneficial;
 Obeying Mohammad, walk the (right) path;

1. Mine.
2. Of the Void. It may refer to space.
3. (A) knowledge: here religious knowledge.
4. Contributing to well-being; beneficial.
5. Putting the thread through the holes of beads.
6. The motive behind the act.
7. A piece of thread.
8. On the path of God-realization. Mere religious knowledge does not carry one far. The motive for acquiring the knowledge is the thing.

Thread the pearl necklace with thy pious deeds;
On the holy path, thy motive is the thread.

304. 'Alim para:n ma' a: shuk¹ ha:vas²
*Tshalas*³ za:gan akis skh
*Chhiva timan*⁴ a:san ma:luk masah⁵
*Mehma:n*⁶ di:nshith yiva:n tsakh
*Ava chhukh guma:n*⁷ asiy chhi kha:sah⁸
*Tati*⁹ mo mokalan sa:smanza akh.

Knowledge is acquired to earn a living;
Thy lie in wait to out-trick one another;
Drunk are they with wealth they possess,
And angry they grow at the sight of a guest:
Airs they assume of being elite;
Not one in a thousand shall escape there.

1. MS. 'ma:shuk' of livelihood.
2. Desire.
3. Trickery.
4. MS. tim.
5. From 'mas', meating drink; wine; intoxication.
6. (P) Guest; a stranger.
7. (P) thought ; (arrogance) ; conjecture ; doubt.
8. (A) kha:s; distinguished; special; elite.
9. There (on the Judgement Day). Asad Afaqi: the quatrain reads as under:

'Alima porovo vofa ke havasay
Tshalas chhiva zagan akis akh
Kava chhuva guman asi chhi khasah
Tati mo mokliv sasa manza akh.

305. *Para:n para:n ta:l¹ zev phajikh*
Lekha:n lekha:n atha tanga a:y
To:thina duniyahach kal-bad² tsajikh
Vondas³ lajikhna phikir⁴ ta da;y⁵.

Their palate and tongue wore out with reading,
 And writing tired out their hands;
 Still they lost not their attachment to the world,
 Neither care nor counsel prevailed over them.

306. *'Alim chhuy sandu:kas svan zan tha:vun*
Sivas⁶ sudha:⁷ pakun pavah⁸
Sudha: muts⁹ chhuy poz ba:vun
Yi:man chhuy tso:ng¹⁰ rachhun va:yah
Nema:z chhai zamini phal zan vavun

1. MS 'ta:v'. Aina Haq, p. 151. "paran paran zev tal phajivo....." ta:l palate.
2. Attachment to worldly objects is tantamount to wearing shackles; hence the use of the word 'bad' or bad in English. 'kal-bad': evil desire.
3. To the mind.
4. (A) Anxiety; care; notion.
5. Good counsel.
6. (S) 'sev': to serve; to attend upon.
7. (S) 'sudha:': welfare, ease; comfort.
8. Right direction.
9. Cf. (P) 'muzd': wages; issue.
10. The earthen oil lamp.

Adab¹ chhuy nend² papiy tavah.

Learning is gold preserved in a chest;
Service gets comfort, walk thou with care;
The cost of welfare is speaking the truth;
Honesty is the candle, protect it from wind;
Prayers are like sowing the field;
Culture is weeding, crops ripen so.

307. *Dil chhuy ga:d hokhi mo tha:yun*

Zikri³ hond poni dis lasiy tavah

Nafas chhuy la:l atha mo tra:yun

Sa:heb chhuy ma:shoq to:shi⁵ tavah,

Mind is a fish, throw it not on land,
The water of muttering God's name will make it live.
Self is the ruby, out of hand let it not go.
The Lord is the Beloved, will be pleased so.

308. *Da:nishmand⁶ chhuy amrita goru⁷*

-
1. The religious formality; or, social form.
 2. Weeding the paddy crops.
 3. (A) Muttering God's name.
 4. Cf. (P) Sufism: The Divine Beloved.
 5. (S) 'tush': toshate: to be satisfied or pleased with.
 6. (P) A wise man; learned. The word appears to have been used ironically for the so-called wise man.
 7. The brewer of amrita or nectar. In some versions 'goru' is taken for unpurified sugar, so that amrit-

(Continued)

*Phyor phyor a:ses pashpa:n
 Brontha-kani heth a:si kita:ba-loru¹
 Vuchhith a:si ta:ntsara:n²
 Vuchha:n hath³ andra tshoru
 Paras prini ta mashas pa:n.*

The wiseman is the maker of nectar,
 Drops (of wisdom) trickle from him;
 Has a pile of books in front of him;

(Continued)

goru would mean sweet amrit. But there seems no need to add 'sweet' to amrit or nectar, the food of gods. Nor is the meaning 'a preceptor' or 'guru' suitable in the given context, insomuch as the Sheikh seems to talk of pseudo-scholars. Hence, amrita-gor means the maker or brewer of amrit.

1. The 'u' at the end is just an elongation which is dropped out in speech today except when certain surnames are pronounced: e.g. 'Dra:bu' for 'Drob'; 'Tiku' for 'Tyuk'; 'Padroo' for 'Padar'; 'Wanchoo' for 'Wonch'; 'Kyomu' for 'Kyom'; etc.
2. The Urdu Dictionary, Logat Ferozi, p. 422, 'tanchna': to enjoy to practise deceit in order to gain one's end. Also, 'tankna': to record for memory.
3. The word 'hath' has been read as 'hyot'. Aina Haq. p. 188: "vuchhun hyot chhu andra tshoru"; But vuchhum hyot' presumes an outside observer. 'A hundred books' is more appropriate.

Consulting these, he practises deceit.
A hundred (books) he reads, but remains empty
within;
Admonishes others but forgets himself.

309. *Aval¹ pranith²-parith ana:n*
Khalaqan³ ni:ki:⁴ kana:n a:siy
Lar ladith tshana:n a:sma:nan
Za:na:n dunya:h sor-bon⁵ a:siy
a:kharath⁶ tra:yith ma:za:n danan
So bvad hajuv haiva:nan⁷ a:siy.

First he studies and collects knowledge,
Then sells goodness to the people at large;
He builds a house high upto the sky,
Considering the world a lasting, firm base:
Ignoring 'hereafter', he runs after wealth;
Such sense, no doubt, is found in the brutes,

-
1. (A) First.
 2. The compound word means 'after making a lot of study.'
 3. (A) To the people.
 4. Good advice.
 5. 'sor' means permanent; that which lasts; and 'bon' is short of 'buniyad' or foundation. Therefore, of strong foundation.
 6. (A) The Sheikh is preoccupied with the other world; the future state.
 7. Animals.

310. 'Alim paranta parith na pa:lan

Penakh la:lan¹ pahi² ga:sh kati a:siy

Mi:th ta modari anta:h³ baran

.....
Hacha mando:a⁴ gachha⁵ sa:ti valan

Sondaran⁶ sati tseth⁷ timan a:siy

'Alimuk ba:r lodahakh kharan

Kara:n gona:h bandagi Sa:hebasay⁸

Hasad nifa:q prakat⁹ baran

Tim haya:la karakh Shaita:nasay.

Books they study, but do not act on them:

White specks in eyes will destroy their sight.

They fill their bellies with sweet and delicious dishes.

.....
With shell-lime, they plaster mansions wooden,

1. La:l: the iris.
2. A white speck, not to be confused with cataract-
3. (S) The internal; the belly.
4. In Kashmir, till recently, the basic framework of even large buildings used to be of wood.
5. (P) (H) gach: shell-lime; mortar.
6. Soundar: beautiful.
7. Conscious mind.
8. The import is that though they commit sins, outwardly they demonstrate that they spend their lives in the service of the Lord. They are dissemblers and hypocrites.
9. Prakrti: the nature of man. Here, inclination.

And hearts they devote to the thoughts of the belles.
They carry the load of knowledge,—the donkeys!
Immersed in sin, they worship the Lord!
Envy and disunity fill their minds;
Satan does hold them under his thumb.

On Death

The deathbed is a scene of gloom, and the thought of death is generally associated with fear and anxiety. Death and rebirth are two of the most important concepts in Indian philosophy. The place of death, par excellence, is the city of Varanasi, where the Ganges is said to have been born.

Death is a natural phenomenon.

called out to shoo off his or sloven yad; armed but
by stealth still—relatives to have not yet seen
Mea culpa! albow yad; his al haemorrhoid
them will fit yellosib fire yew
Hence, denoted tubus medit bled isob amas?
Sistered and such like craft
Thus her subjects began
To sing round, round, for instance,
Thus singing peacock's song
The birds her subjects began.

Sistering thus, left do us, in' al them
Dovey spak' in' fire and albow shee albow
Thus all these albow with swan and swan
Thus did they the albow the albow.

Al bow
The white swan and white swan and white swan
By the lake-side, the lake
In' Kitebird, the kitebird, the kitebird
On base bantam, and al bow al bow
Thus al bow, white swan, white swan
Sistered, albow
Thus did they
The white swan thus sang, they sang, and
The white swan thus sang, they sang, and
Thus al bow, white swan, white swan.

On Death

The Sheikh seems to be hunted by the theme of death. He reverts to it again and again. A grim picture of Death is painted as a stern warning to man. Wages of sin is death and relentless flames of Hell await the sinner. The Sheikh does not, however, fail to encourage the pious man: paragons of beauty will welcome him in Heaven. He says:

-
311. *Atha za vatith khor za vaha:rith*
Ninai duniyahach lolar¹ tra:vith keth
Gari ninay mor² na:vith
Yinai maza:r sa:vith keth
-

1. The cause of attachment: worldly possessions to which man is attached.
2. The dead body from which the bird of the soul has flown. 'mor' actually means a cage, or a coop such as the hen-coop.

*Nunden hu:rah tha:van volala:with¹
Doiten da:zakh ta:with keth.*

With arms folded and legs stretched,
Leaving behind attachments, thou wilt be carried
away.
Washing thy corpse thoroughly at home,
They'll lay thee to rest in the (cold) grave-yard.
The good will be cuddled by paragons of beauty
And the wicked will roast in the fire of Hell.

312. *Ya:m chhuy ta:pith doh² garei
Ta:m ka:ma:h karto darketh
Arzut³ kar mrata⁴ garei
Lu:kan sa:tin har⁵ kheth
Somebrith ma:nchh tha:va:n tularei
Patav gatsha:n tsarei kheth.*

So long as the sun shines upon thee,
Do thou the deeds of lasting value;

1. The meaning of this word is doubtful. It may be a derivative of 'volas karun': to adorn. Or it may simply be formed from 'vola-vola karun': to welcome. I have put the meaning 'fondle' or caress.
2. 'Ta:pani doh' is a Kashmiri idiom: sunny days.
4. Earning or wages.
3. (S) 'Mrita': death. Cf. (S) Mrityu: death; dying. The hour of death.
5. 'har' short of 'ohar' or 'a:ha:r': food.

Earn thou thy wages, for the hour of death,
 And share thy meals with people, at large.
 The bees do toil and fill the honey-hive,
 And sparrows do make a feast thereof.

313. *Zeitha ma:sa nesar¹ peiyi kandi*
Voth papi vandai tseitha² kar
Yuth a:sun gatshi zeitha kyoho vandi
Noma pa:ntsh nema:za grandi kar³
Ma:l mo lagiy tati kuni grandi
Yeti zi mvakul gatshakh⁴ phikra:h kar.

Why didst thou slumber in the month of Jeth ?
 Arise! Harrow the field in mid-winter:
 Thou shouldst be such in summer and winter
 That the five prayers are made to a good reckoning.
 Thy wealth will not count for anything (there)
 Where thou art freed: take heed.

314. *Sarfas tsalizi astas khandas*
Sahas tsalize kruhas ta:m
Dl:nda:ras⁵ tsalize vaharas khandas
Mo:tas tsalizi na a:chh muhas ta:m

1. Slumber.
2. Breaking the clods with a horrow; ploughing a second time.
3. The five prayers said during the day may be fruitful. 'grandi karun', K. Idiom.
4. Be free from the shackles of wordly possessions.
5. A man of religiosity, who professes religion for show; morbidly religious.

Keep away from a snake by an arm's length,
 And from a tiger by a couple of miles;
 Keep away from a religiose by nearly a year;
 But thou canst not escape Death by an eyelash hair.

315. *Mo:th chhuy sah ta kotu tsalizei*
Kheli manza kadiy tsa:rith keth
Mo:th chhai sharbath chena rost na balizei
suli¹ kona gaya:kh ga:rith keth.

Thou canst not escape Death, the tiger;
 Out of a flock will he pick thee out;
 Cured wilt thou not be but wlth the potion of Death:
 Why didst not thou realize this early?

316. *A:dam a:sith lo:guth kharo*
Ginda:n su:ruy doh ta ra:th
Marun masharith sapanukh garo²
Kya:h kara kya:h kara tsoluy na za:th³

Though a human being, thou acted like an ass,
 And playing. spent thy day and night:
 Conceited becamest thou, forgetting death,
 Andd always bemoaned thy helplessness.

1. Early in life.

2. (A) Garoor: a thing by which one is deceived; pride.

3. 'Zath': 'zanh'; never.

317. *Adijan sapaniy anjara panjaro*

Tsetas pa:viy avalim ra:th¹

Pa:nas cha:nis gatshi zara zaro

Kya:h kara kya:h kara tsoluy na za:th²

Thy skeleton will be scattered about

Reminded wilt thou be of the first night of (agony);

Broken up into particles shall thy body be.

“What shall I do?” Grumbling hast thou always been.

318. *Yas o:ra yamun³ yo:r vasei*

Tas hai a:lam vadi lasi mo:⁴

Da:yan gazan tal yus tsasei

Su hai vali:⁵ a:si Khasi mo.

Upon whom the Angel of Death descends,

Weeping and crying of the whole world availeth naught;

1. ‘Avlim Rath’: It may refer to the first night in the grave when Nakir and Munkir, two angels, are said to ask questions about the deeds done in this world. It must be the most terrible night, if the consciousness is supposed to persist. The Sheikh refers to Nakir and Munkir elsewhere too.

2. The Sheikh is sorely disgusted with man who always bemoans his helplessness.

3. Yamun stands for Yam ; the Angel of Death.

4. Man is mortal.

5. (A) a great saint.

Buried under two ells of land,
He cannot get out though a saint be he.

319. *Kya:h tagi mo:tas ta mo:taken ka:nan¹*
Kaman jawa:nan chha:ngar peyiy²
Po:ni zan shropuy naveen ba:nan
Va:ni³ dith va:nan pha:lav gayiy.

How can one escape Death and his darts?
 How many youths have been hustled away!
 Water soaked, as it were, in earthenware new,
 And many a shopkeeper had to shut shop down.

320. *Asi bronth yim a:yi timav yotsh pata⁴*
Chhoni⁵ dapi-dapi manz ha:sil kya:t
Maranas chhum yu:t kya:h trapa-trapa⁶
Ga:sil⁷ sombram va:sil⁸ kya:t.

Those who preceded us wished to go last;

1. (S) Kanda: arrow. The sentence should run as:
“Kyah tagi motas ta motaken ka:nan (nishi)”.
2. To hustle away. K. idiom ‘Chhala Chha:ngar’: to disperse helter-skelter.
3. ‘Vani’ plural of ‘voni’. Voni: a shopkeeper; ‘voni’ also stands for a cultured gentlemen.
4. The attachment to life makes people wish to live as long as possible.
5. Empty. Mere wishing carries one nowhere.
6. A scramble; urgency.
7. Weeds; useless things.
8. From ‘vasul’: to obtain; whatever is obtained.

But mere words and wishes bear no fruit.
 Why this instancy and scramble for death?
 Gleaned have I but straw! What is the gain to me?

321. *Ha:ras¹ nendar peyam ya:math poh² go:m*
Ka:ras doh a:m na granzi akh
Ti teli pyo:m tsetas yeli vothun koh go:m
Pa:nai a:m Yamun ta dopanam pakh.

Sleeping summer away, I woke in mid-winter;
 Not a single day was made to my reckoning;
 This I remembered when standing up became an
 uphill task:
 And Death himself came to lead me hence.

322. *Duniyahas a:y, ba:ji ba:ji³*
Samiih karav ba:ji-bath⁴
Tse bronth gay mo:l ta ma:ji
Ka:tsa:h gamats chhai va:linj vath.

Unto this world we came as partners,
 To divide the booty among ourselves!
 Before thee did go thy parents:
 What a heart of stone thou dost have!

323. *Raj kor Sikandari ta:jda:ran*
Tami kunh ma:l niv ra:tim sa:ti

1. The peak of summer; a Bikrami month.
2. Pon is a Bikrami month; the chilliest of months.
3. As partners.
4. To divide the good things of life.

*Dil dith tsha:nd dih ni:la maza:ran
 Asi bro:nh asihih ga:mati ka:ti.*

What rule was Alexander's who wore the crown!
 Not a faithing did he take along with him.
 Searchest thou carefully the green graveyards;
 How many like us have gone before!

324. *Tala chhuy zyus tay petha chhukh natsa:n
 Vanta ma:li vonda ketha patsa:n chhuy
 'Aza:bi¹ qabras kona chhukh khotsa:n
 Daphta ma:li ann ketha rotsa:n chhuy.*

Beneath thee the Abyss and dancing go-est thou!
 How dost thy heart trust it so?
 Why dost not thou fear the torment of the grave?
 How dost thou feel like eating any food?

325. *Sa:hibo kenh gai chya:niy veirei
 Kenh gai zeirei aki gumra:h²
 Kentsan qabar chhai po:sh zan sheirei
 Kentsan qabar chhai siya:h³ cha:h.*

Some devoted themselves to Thee, O Lord,
 Some lost their way by just a slip.
 For some the grave is a crown of flowers,
 For others it is but a dark abyss.

1. (A) (v.n. 'azb: to prevent') punishment; pain; torture.
2. (P) losing the way; erring; astray; misled; depraved.
3. (P) blaek; dark; unfortunate.

326. *Kandev haranani¹ tsha:la chhukh niva:n
 Chhai no tsetas maranan garay
 Metsi tal vasakh kava chhukh chhiva:n
 Kath kits lazath vogani laray
 Pata brontha yinai hisa:b heva:n
 Java:b tati dikh kamyu: tharay.*

Why dost thou brisk like a sportive deer?
 Hast thou forgotten the hour of death?
 Under the ground thy grave! Why be excited?
 To what end this lofty building?
 Thy accounts will be checked from the beginning to
 end;
 Against what backing wilt thou answer there?

327. *Ra:za Honz² a:sith sapadukh koluy
 Kusta:m³ tsoluy kya:hta:m⁴ heth
 Tshal⁵ gav band ta kha:ri⁶ hyot goluy⁷*

1. Of the deer.
2. Cf. V. 136 footnote (8).
3. It is an example of superb lyrical line, full of suggestive allusiveness. ‘Kustam’ may refer to the angel of Death. Cf. “Kamitam Kartamath bana, Kustam pot tshayi dyunthmut. “Masterji (Late Pandit Zinda Kaul).
4. ‘Kya:hta:m’: some undefined thing.
5. The mechanical device which makes the mill-wheel move round and round. Fulcrum.
6. The receptacle in which grain is put for grinding.
7. ‘Gol hyon’: to get blocked so that the grain does not come down for grinding.

Gratavo:l tsoluy ba:ravani¹ heth.

Dumb hast thou turned, though a King-Swan:
 Someone has snatched Something from thee!
 The machine stopped, the receptacle blocked,
 And the miller made off with unearned fee.

328. *Va:da: koruth ti karba:*

Ti karba: ba:yil tsetas peyiy
Atha chhuth tro:vmut kharba:²
Sanda:rmats³ kongya;r⁴ kheyiy
Tati kusba: da:riy tharba:⁵
Yeti nanis kartal peyiy
Marna bronthuy marba:⁶
Marith martaba⁷ peyiy.

What thou hast promised, fulfil it now.
 When wilt thou recollect that?
 Left out of hand hast thou the ass!
 Surely will it eat the well-tended saffron-field.
 Who'll offer his back for thee
 Where the scimitar strikes the naked body?
 Die, therefore, before thy death.
 So mayst acquire status after thou art no more.

1. The wages for grinding, usually in kind.

2. Ass; mind. To allow the mind to wander.

3. Well tended and maintained.

4. A saffron garden. A cherished possession.

5. 'Thar darani' is an idiom: to defend.

6. Total renunciation.

7. (P) degree; station; statuts.

329. *Manas khai¹ ka:s yitha ka:si a:nas*
Tava Zanas² sa:ti gatshiy za:n
Tala-tala kya:h chhuy shrehuk³ pa:nas
Maranas bronth mar suy chhuy gya:n.⁴

Burnish the mind to the shine of the mirror,
Thus wilt thou get acquainted with the Lord;
Why this subconscious attachment for the body?
Die thou before death: that is the Knowledge true.

1. Rust.

2. The eternal Being.

3. 'Shran' Cf. (S) snih: attachment.

4. 'Jnana: true knowledge.

Cf. "Zi:vantai mari tay suy chhuy gya:n". Lalla-ded (The Ascent of Self. V. 86).

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The True Lover

The last quatrain in the manuscript is devoted to mystical love. Love is the ladder leading up to the Lord.

330. ‘*A:shaq¹ suy yus ‘ashqa sa:ti daziy
Svan zan prazales panun pa:n
‘Ashaqun do:d yas varlinji saziy²
Suy ada vatiy La:maka:n.³*

A lover is he who burns with love,
Like gold will glitter his own self;
The one, whose heart is afflicted with love,
Will surely attain the Infinite Self.

1. (P) Lover.

2. Sazun: to be deeply felt.

3. (A) nonexistent. The spaceless; The Infinite; God.

14

The True Power

of the mind is not in collecting facts or numbers but in discerning the right and wrong of what we collect.

Truth is not in numbers, nor in "books," nor

in names, relations, nor even

in the persons we hold dear,

but in the way we live our lives.

Truth is not in facts but in how we

use them and what we do with them.

Truth is not in numbers, nor in "books," nor in

names, relations, nor even in the persons we hold dear,

but in the way we live our lives.

David (P)

100% mentally and emotionally

beG - super intelligent, problem solving, self-motivated, fast, etc.

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